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The City and Church of Everett, Washington

By Rev. H. M. Jamieson, Pastor of Everett, United Presbyterian Church

EVERETT, WASHINGTON, the W. G. M. S. Convention city for 1931, is youthful compared to many cities of the east and of the middle west.

Although the English navigator, George Vancouver, is reported to have visited what is now called the Port of Everett, in the latter part of the eighteenth century, it was fully one hundred years before a settlement began on the spacious peninsula formed by the Snohomish river entering Puget Sound. The clearing of the town site began in 1891. In 1893 the city was incorporated. The Great Northern railroad interests, selected this point as the terminus of that transcontinental line, bought most of the land lying between the river and the bay, laid out a town site of ten square miles and planned for a number of industries, while there was nothing but virgin forest and a logging camp on the proposed site.

With about ten miles of water front, five on the bay and five on the river, there were splendid locations for lumber mills, shingle mills, pulp and paper mills; Everett soon became a thriving industrial center. In 1900 the population had become about seven thousand.

In that year the Board of Home Missions of the United Presbyterian church, sent the Rev. R. L. Lanning to the new and growing town with the hope of planting here a United Presbyterian congregation. There was no information as to even one United Presbyterian living in the community at that time. The first service, held in a rented hall, was attended by eight people. In addition to the preacher and his wife there was one present who had been a member of a United Presbyterian church.

Everett was made known to the readers of the church papers by interesting articles from the pen of Dr. Lanning. Several families were thus influenced to move hither. The congregation was organized with twenty-seven members, March 19, 1901.

In 1908 Everett became a city of the first class. The census of 1930 gives the city proper over thirty thousand population and the near by suburbs increase this to about thirty-seven thousand.

Within four miles of the city limits, there is to be dedicated, May 2nd, a

monument which will commemorate the signing of the famous Mukilteo treaty by the representatives of the white and Indian people of the northwest. This treaty was signed in 1855, by Isaac I. Stevens, Territorial Governor, and his aids and by some eighty Indians. By this treaty, what is now practically the northwest one-fourth of the state of Washington, was ceded by the Indians to the white settlers. This territory embraced sites of the present cities of Seattle, Everett, Mount Vernon and Bellingham.

About ten miles from Everett is located the Tulalip Indian reservation, containing over 22,000 acres, the home of the Snohomish tribe. Delegates to the convention will be interested in seeing a huge totem pole which was carved by chief William Shelton. It has been erected near the south highway entrance to the city. Those who come by the auto route will find Everett on the Pacific highway. This well paved, much travelled scenic route extends from Canada to Mexico.

If the delegates on the special train were coming via Spokane on the Great Northern Oriental Limited, they would first see salt water as their train would come to a stop at the Everett station, a very short distance from the water's edge at high tide. As the route is planned the delegates will come north from Seattle for thirty miles along the Sound. Peter Puget, a French explorer, navigated this inlet of the Pacific ocean and the vast inland sea bears his name, Puget Sound.

From Everett one may look beyond the blue waters of the Sound and behold on the western skyline the snow crowned Olympic mountains. On the eastern horizon appear the mighty Cascades, sometimes called the "Alps of America". To the north, Mt. Baker stands forth as a mighty giant among its fellows. To the south, Mt. Rainier, with its twenty-eight glaciers, rises to the height of 14,408 feet.

Everett is the County Seat of Snohomish county. According to the 1930 census this county has within its limits more wood-working manufacturing plants than any other county in the United States.

Within the city limits of Everett are eleven sawmills, one of which is among the largest in the world. In one year there were manufactured in this city one billion shingles. Two large pulp manufacturing plants and one large paper mill add materially to the city's industrial activity. The general depression of business conditions has reduced the demand for lumber products and none of the mills are being operated to capacity and some are idle at the present time.

Everett has the largest salmon canning plant in the world. One-fourth of the salmon canned on Puget Sound is canned here. In a single year (1929) the Everett Packing Co. shipped 290,000 cases of canned fish, valued at $2,100,000.

The Snohomish county branch of the Washington Egg Co-operative Association shipped from Everett in 1930, seven and a half million dozen of eggs. Dairy products are also extensive in this section.

Small fruits and vegetables are grown in abundance. There were shipped from this county last year 687 car loads of lettuce.

According to the United States Shipping Board, during 1930 the Port of Everett was visited by 677 ships. Most of these ships were loaded with lumber and were destined for many different countries as well as for ports in California and for the east coast.

For the past five years Everett has shipped more tonnage through the Panama Canal to the Atlantic coast and gulf ports than any other city on Puget Sound. Convention delegates, from the front door of the United Presbyterian church, can look out upon the Sound and see the great carriers being loaded at the docks.

The city has one large high school, two junior high schools and eight grade schools with a total enrollment of seven thousand pupils.

A large per cent of the population of Everett is Scandinavian. It is thus natural that the Luthern denomination should predominate among the churches. There are seven Luthern congregations. Nearly all denominations are represented in the forty churches to be found here. It may be a matter of interest to know that there is here a Christian Reformed church. This Holland church uses praise books with the imprint of "United Presbyterian Board of Publication".

Dr. R. L. Lanning, the founder of the United Presbyterian congregation, continued to minister to the ever growing flock until 1912. He was succeeded by Rev. M. E. Dunn, D.D., who was asked in 1915 to become Synodical superintendent of missions, which position he still occupies.

Rev. James H. Edgar became pastor in 1915 and resigned in 1918 to enter the Y. M. C. A. work in the World War. Rev. Carl S. Dunn, son of the former pastor, came to the Everett church from his graduation from the seminary in 1918 and resigned in 1921. The Rev. Howard M. Jamieson came to the Everett congregation as pastor in 1921.

The demand for lumber in the building activity over the country following the war, stimulated somewhat business conditions in the city. Wise judgment on the part of Rev. Lanning and those associated with him selected as a site, lots that became desired for business property. In 1928 the congregation sold its old property and there stands on the old site a large building housing the Sears Roebuck store.

The congregation secured a new location just two squares from the old and erected a new house of worship which was dedicated September 8th, 1929.

While the churches and missionary societies of Puget Sound Presbytery are uniting in entertaining the W. G. M. S. Convention, the Everett congregation, including the Women's Missionary Society, the Nellie Lanning Circle and the Junior Missionary Society, are anticipating special blessings from the closer contact with the program and personnel of the convention.

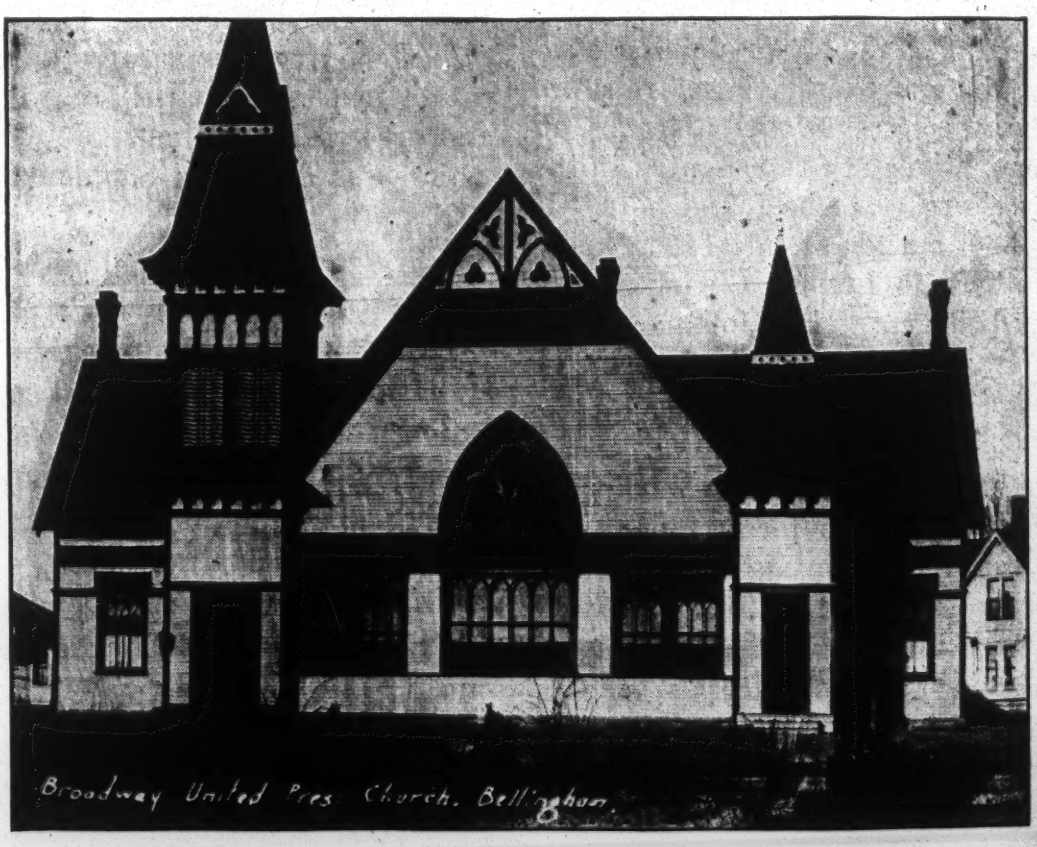
Puget Sound Presbytery

By Mrs. E. C. Lyle, Bellingham, Washington

PUGET SOUND Presbytery, welcoming the Women's General Missionary Society Convention in June, 1931, is the most northwestern outpost of the United Presbyterian Church in North America. We are a small number—twelve congregations and two missions—scattered over an area of 45,000 square miles, all of the state of Washington west and north of the Columbia River. The Cascade mountain range extending north and south through this district gives us two distinct climates and makes a natural barrier though the state is netted with excellent highways.

Three of our churches lie on the east side of this high backbone and the rest on the west—actually on Puget Sound. (We presume you pronounce it Pew-jet and not Pug-et.)

Historically, it is a far swing of the pendulum from Westmoreland in 1930 to Puget Sound in 1931. Westmoreland claims a congregation organized in 1781 and our oldest congregation was organized in 1891. But we are of original United Presbyterian stock for we are an off-shoot of the famous United Presbyterian Church of Oregon that came into being in 1852. Washington was then a part of Oregon territory but became Washington territory a year later. Washington with Oregon was Oregon Presbytery from the year of union in the east until April 5, 1896, when Puget Sound Presbytery was organ-



UNITED PRESBYTERIAN CHURCH, BELLINGHAM, WASHINGTON

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ized with three churches—Seattle, Tacoma and Olympia.

Seattle, now First Seattle, was organized in 1891 with Rev. S. Dell Johnston as pastor. The city grew up around this church so it retired to its present location at Fourteenth and East Spring Streets in 1907. Rev. W. R. Sawhill, D.D., has ministered to First Seattle since December, 1916, except for a year's leave of absence which was spent in Cairo, Egypt.

First Tacoma dates from October, 1891, with Rev. A. F. Kirkpatrick, D.D., first pastor. Rev. H. F. Given, D.D., has been with this church since January, 1925. Dr. Given was pastor at First Spokane when the W. G. M. S. met there in 1915. There are two missions under our church in Tacoma.

Olympia, the home of our state capitol, organized a congregation in 1894 with Rev. J. M. Welsh in charge. Rev. W. A. Spalding, D.D., beloved by us all, went to Olympia in 1929 and we have seen just recently the dedication of an attractive new church there.

The early leaders of our Women's Missionary Society work very promptly decided that the new presbytery should have a Presbyterial W. M. S. A delegation of women from the Tacoma church and a similar group from Seattle went by boat (the old freight and passenger steamer MULTNOMAH) to Olympia in June, 1896, and organized. It is gratifying that we still have with us our first Presbyterial president, Mrs. A. F. Kirkpatrick of Tacoma.

Of the churches now composing Puget Sound Presbytery, these three were alone until 1900 when Whatcom —now Bellingham—appeared. The late Rev. W. R. Cox was the first pastor, Rev. L. L. Gaylord present pastor.

Our convention church, Everett, was the next, organized in March, 1901, under the leadership of Rev. R. L. Lanning. We hope a host of you in June will get to know the present pastor, Rev. H. M. Jamieson.

Mt. Vernon church was opened in September, 1902. The present pastor, Rev. A. W. Wilson has ministered for twenty-five years to this church.

The year 1904 saw the opening of our Second church in Seattle, sometimes known as Olympic Court church, sometimes Green Lake. Rev. John W. Hannum has preached to this congregation for the greater part of the time it has existed.

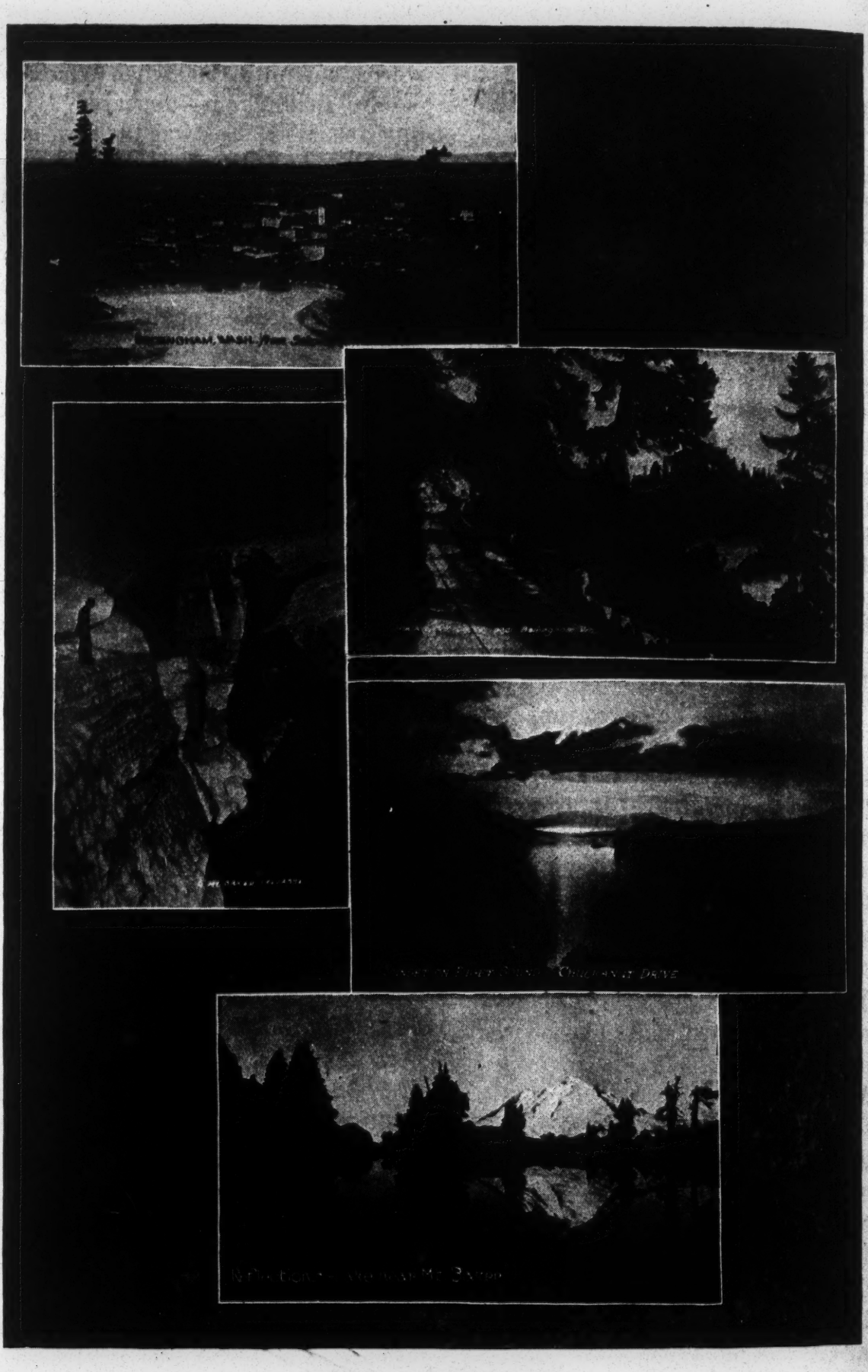
In the summer of 1905 Rev. J. S. Thompson organized Prosser in Eastern Washington, now served by Rev. H. S. Wilson, and Rev. W. H. Treisch opened Third Seattle—often called Queen Anne church. Rev. Roy Hofstetter now occupies the pulpit at Third Seattle.

Yakima was organized in December, 1907. Rev. J. M. Shive is the present pastor.

Granger dates from 1909 and has been served a number of years by Rev. G. G. Wilson.

Burlington, our youngest congregation—December, 1910, has Rev. W. H. Treisch as "supply" at present.

There are beauty spots we want you to see in Puget Sound Presbytery, the orchards and vineyards of Prosser, Yakima and Granger; our public buildings in Olympia; the great snow



SCENES IN WASHINGTON

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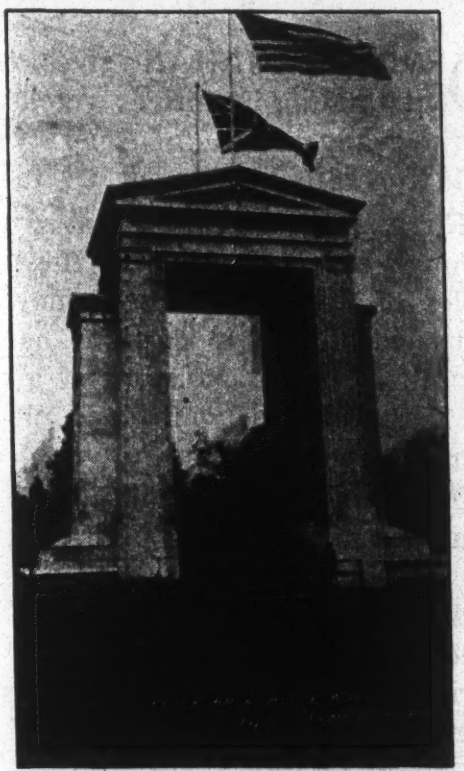
capped mountains, the evergreen forests and the island dotted Sound over which flame gorgeous sunsets as the sun leaves for the Orient. When you visit Tacoma see Point Defiance Park and the great trees. In Seattle you will find a great waterfront with shipping from the seven seas and a suggestion that Alaska and the Orient are just around the corner. Beautiful Lake Washington, Green Lake and Lake Union lie in the city—great government locks lead to the Sound. There is an extensive park system, a navy yard at Bremerton across the bay, and from either Tacoma or Seattle only a few hours ride to beautiful Mt. Rainier.

Everett has been described to you. North of Everett about forty miles is Mt. Vernon and a little farther Burlington—both in the fertile Skagit valley where they raise big oats and "contented cows".

Northward from Burlington about twenty miles, passing over an incomparable waterfront road, Chuckanut Drive, you find our most northwestern church in the great Northwest, Bellingham. Bellingham has big lumber mills and is the gateway to Mt. Baker National Forest and Mt. Baker Lodge, wonderful mountain resort that is reached over a highway that is a marvel of scenic beauty and a triumph of engineering. What you might call the "exit" from Puget Sound Presbytery is the "Peace Arch", a monument on the international boundary line twenty-five miles north of Bellingham at Blaine. This monument was erected and dedicated a decade ago in celebration of one hundred years of peace between the United States and Canada.



THE "PEACE ARCH"
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Extravagance in our Presbytery, however, is limited to Nature. The people are a plain folk. Memories of the hardships and sacrifices of the pioneers are still too vivid to many to permit the indulgences of older communities. But our spirit of hospitality is on a big scale like our scenery and every bit of it says, "welcome to the forty-eighth convention of the W. G. M. S.".

HOME MISSION STUDY

Text: "At Work in the Homeland"

By Rev. Ralph W. McGranahan, D.D.

CHAPTER VI: "RECRUITING FOR THE WORK"

By Mrs. Haidee Ewing Rankin, Baldwin City, Kansas

DR. McGRANAHAN gives three outstanding incentives which urge to the evangelization of America as a field for Life Investment.

First, America can be saved only through the application of the principles of Jesus Christ. Home Missions constitute a definite agency committed to the one work of giving the Gospel to all, young and old, of all races and conditions.

Our country calls upon her Christian citizenship to the building up of the Kingdom of God and to defense against evil, for only thus is her existence assured. Every follower of Christ should be a true and responsive patriot.

Second, America is the most important base for world evangelization. If America can be made sufficiently Christian the evangelization of the whole world would be speedily achieved. . . To make America thoroughly Christian, so that a professing Christian shall be a real Christian, is the greatest need today and the finest challenge for life investment.

Third, America is a demonstration of Christianity, or is so regarded. "Western Civilization" has been made synonomous with Christianity—a grave mistake, a blunder. Paganism challenges America for "What the world has been waiting for through the centuries is a sample Christian Nation. America is the proving grounds for Christianity". Non-Christian peoples in this day of close communication will judge Christianity more by the national character the missionary represents than by his preaching. "By their fruits ye shall know them."

Count Keyserling in a recent series of lectures given in Paris said, "What the world needs now is confidence, faith; faith in the destiny of man, in civilization, in the best things it has attained. Faith in material things is not enough, as shown in America, and faith in mechanization after the American order will not be enough for Europe. . . But the thing is deceptive, as is the whole of the material order when considered sufficient within itself alone. . . The dignity of man seems subordinated in a machine civilization, in a mechanic conception of the universe; faith in human destiny seems difficult, when destiny is clouded with doubt and but vaguely conceived. Can the world in its sick and disordered and complaining state attain either of these ideals? . . It would be wise to make the attempt; at least for the individual to do it."

This question is found in, "The Heroes of the Cross in America": "As America goes forward what is its greatest need? Is it not a largely increased number of Christian men and women, who possess, as their commanding purpose, the purpose that controlled the noble company of pioneer heroes of the cross, namely,

the implicit doing of the will of Jesus Christ?"

THE CHALLENGE

A few months ago there was presented in *The United Presbyterian* "A Message on Home Missions and the Nation" by the Home Missions Council which met in Washington last December. The message presents facts which press upon us the importance of Home Missions.

1. *The deepening conviction that democracy is both a peril and a promise; without religion it is a peril; with religion it is a promise.* A lasting democracy must recognize the fundamental doctrines of Christianity: the fatherhood of God, the brotherhood of man, and the infinite value of every human soul. Under a democracy the people rule, and unless Christ rules in and through the people, the end of all struggle, the goal of all hope, and the boast of all progress will be chaos, and chaos is death.

2. *The acknowledged failure of all proposed substitutes for religion as a cure for our national ills.* Science, culture, education, economic and social reform have neither separately, nor together touched the tap roots of our national ills: sin and selfishness. These without the glow of religious truth and feeling cannot satisfy the fundamental needs of the nation's soul.

3. *The ready acceptance of the Christianity of the Christ as the solution of our individual, national and international problems.* The Christianity of Christ rests on two commandments: "Love God" and "Love your neighbor". Obedience to the first saves the individual, obedience to the second saves the nation. Hearts made new are the greatest prevention of crime, and the only assurance of a democracy wise enough to rule and good enough to be trusted. "Looking into the future", says Lloyd George, "I am convinced that it is Christ or chaos for the world."

4. *The growing recognition of the Christian Church as the best instrument for interpreting and applying the Christianity of Christ to the needs of the nation and of the world.* It is apparent that there is no hope for America apart from the Kingdom of God, and the Christian Church is the divinely appointed instrument for realizing the Kingdom of God here and now.

5. *The increasing appreciation of the service of home missions.* The three noblest impulses in the human heart are love of God, love of country, and love of home, and these three impulses unite in home missions. The test of a nation's character and value is the kind of men it produces and the type of institutions it establishes. The history of America shows that wherever home missions go the home is protected, the church is established, the school is promoted, the hospital supported, the community house encouraged, the court is fostered, and the state defended.

6. *The inescapable challenge of the unmet religious needs of the nation.* There are still 10,000 villages in rural life without a church; 30,000 villages without a resident pastor; 13,400,000 children under twelve years of age who are receiving no religious instruction; more than one-half the population of the nation today not connected with any institution representing organized religion.

Besides the unmet religious needs of these unoccupied areas and un-Christianized groups, the life of the nation is threatened by sinful attitudes; self-will—the desire to be outside the law of obedience; self-interest—the desire to be outside the law of sacrifice; self-complacency—the desire to be outside the law of fellowship. Only the service of Christian love can save America from these three deadly foes.

7. *The insistent demand that the Christian Churches heal their divisions, combine their resources and unite their forces in constructive cooperative effort to meet the religious needs of America.*

Whatever may be the view of the Protestant Churches of America about organic union, there certainly ought to be no difference about the need and the wisdom of a genuine coordination and cooperation in every effort to make men like Christ, earth like heaven, and the kingdoms of this world the kingdom of Christ.

8. *The inspiring evidence of the spirit of self-sacrifice and generosity in the membership and adherents of the Churches in manifesting itself today in a determination that the work of the Churches shall not suffer by reason of hard times and financial embarrassment.* The income of several home missions boards is ahead that of last year.

These facts constitute a definite and inescapable challenge to the Christian Churches of America. There never was a time in the history of our country when the Christian Churches were a greater necessity than at the present, because America was never more in need of the spiritual quality which the Churches contribute to the life of a nation.

(Re-read these facts with more complete comment in *The United Presbyterian,* April 9, 1931, or send to our Home Mission Board for report of the Congress as suggested on page 39 of our text.)

SERVICE AND SERVANTS

Many lines of service are open and calling for recruits that America's need may be met.

1. The Christian Ministry. While all of our ministers are not directly responsible to our Board of Home Missions yet in the most important sense each minister is or should be engaged in home missionary work. Hence, "Recruiting the ministry means recruiting for Home Missions." The church has always recognized that the ministry is the "call to the highest type of service". Our text quotes the following poem as descriptive of the sacred office of the ministers of Christ:

"A legate from the skies: his theme divine,
His office sacred, his credentials clear.
By him the violated law speaks out its thunders,
And by him in strains as sweet
As angels use, the gospel whispers 'peace'.
He establishes the strong, restores the weak,
Reclaims the wanderer, binds the broken heart,
And, armed himself in panoply complete
Of heavenly temper, furnishes with arms
Bright as his own and trains by every rule
Of holy discipline to holy war
The sacramental host of God's elect."

Dr. David R. Breed says, "If the ministry is nothing more than a profession, it is the least desirable of all the professions. . . The ministry is more than a profession. *It is a serv-*

ice." And Dr. McGranahan adds, "Be a minister: you will never regret it. . . . I have known no one who entered the ministry *as a service*—and I have known thousands—who regretted it for one minute."

2. Pastors' Assistants. Provision of an assistant for an overworked pastor is a step toward greater efficiency. The demand for the well qualified assistant is growing and the position is open to both men and women. Beside secretarial work the position offers opportunities for visitation of homes represented and not represented in the church's activities, for presenting the "Come" to the neglected, for work in directing the musical talents of groups, for aiding in the young people's work, religious and social activities. Cannot many of our Young Women's Missionary Societies "thrust forth" such workers!

3. Sabbath School Missionaries. The usual objective of these workers is to "assemble" and organize Sabbath Schools in unchurched districts which develop into full fledged congregations.

4. Teachers. The consecrated Christian teacher has an opportunity that follows close upon that of the minister. Mission schools and colleges provide a rich field for life investment. This too, is a *service,* rather than a profession and has its own rewards and compensations. The President of the University of Tennessee once said to the President of our Knoxville College, "I would give anything if I could select my faculty on the basis you select yours. You have applicants who desire to serve and the salary is a secondary matter, and they come to you to invest their lives."

5. Ministers of Music. The value of this service is being more appreciated than ever and where possible it is a good investment to secure a musician who will devote at least some real time to discovering talent in the church and her adherents, to directing the music in the church, training volunteer choirs, adults, young people, juniors and children.

"How many of us ever stop to think
Of music as a wondrous magic link
With God; taking sometimes the place of prayer,
When words have failed us 'neath the weight of care.
Music, that knows no country, race or creed;
But gives to each according to his need."

6. Social Workers. "There is a growing need for social workers, such as directors of play grounds and recreation, nurses, and miscellaneous workers."

Those desiring to serve in our own fields may make application to the various departments under the Board of American Missions or to the Women's Board.

"*Men are saved to serve; nations are dedicated* by the will of God to the fulfillment of universal, benign purposes."

"A church which is not gripping the life of its own community and is not preaching and working out a gospel which renovates the life immediately about must always be a poor success of bearing an effective gospel message to communities in the distance." Mr. Roosevelt said that he found "everywhere peoples of all lands looking to America for leadership in those movements which make for the larger emancipation of humanity—and he found a growing

feeling of pain and disappointment that their expectations were being so imperfectly realized."

The first duty of every American Christian is to pray for home missions.

The second duty of every American Christian is to cooperate with his mission board in its program to advance the kingdom.

The third duty of every American Christian is to be a home missionary.

McAfee says, "Home missions offer a program for the patriot, the Christian, the man or woman who has sounded the purpose of God for His world through all the ages."

"We are not here to dream, to drift,
We have hard work to do and loads to lift.
Shun not the burden,
'Tis God's gift.
BE STRONG!

Devotional Service.

Songs—"My Country 'tis of Thee," Bible Songs Hymnal, 273.

"Christ shall have Dominion." Bible Songs Hymnal, 82.

Bible Message—"How Beautiful are the Feet of them that. . . . Bring Glad Tidings," Romans 10:11-15.

Caribbean Neighbors

By Mrs. E. D. McKune, Canton, Ohio.

BETWEEN North and South America stretches a two-thousand-mile chain of Emerald Islands known since the days of Columbus as the *West Indies.* We also call them *The Caribbeans,* from *Caribs,* a fierce tribe of aborigines.

"Beautiful for situation" more than 1200 of these tropical isles in their setting of the blue waters of the Caribbean Sea and Atlantic Ocean are our geographical neighbors. Cuba is as near Florida as New York City is near Philadelphia. Are our relations —social, political and spiritual—those of neighbors?

The story of Columbus and his venture across uncharted seas is familiar. We sometimes forget that he never touched the shores of North America. The real cradle of America is the isle of San Salvador, also Santo Domingo which Columbus loved and colonized.

Then came the *Conquistadores,* mighty *dons* from Spain. "The same triumvirate of burning passions ruled all the conquerors—glory for the church, possessions for the king, gold for themselves." Trailing these conquistadores we find the familiar names of Balboa, Pizarro, Cortez, DeSota, Ponce de Leon. They created new cities, established the first university of the New World at Santo Domingo in 1539 and built a flourishing Spanish civilization. Fearless and untiring they pushed their conquests on to the continent. Many were so cruel and domineering that ere long the original inhabitants had practically disappeared. Then began the sad story of the importation of Negro slaves from Africa. Today in the islands we find that a large proportion of the population is African or mulatto.

Cruel though the Spaniard often was yet he felt divinely commissioned to bring the "saving gospel to the heathen". England, France and Hol-

land, looking on, also felt divinely called to take up "the White Man's burden" and convert these heathen—incidentally to pick up a few riches for themselves. Pirates and buccaneers infested the seas. We are told that the books *Treasure Island* and *Robinson Crusoe* have these islands as their setting—the Isle of Pines being Treasure Island, and tiny Tobago Island, east of the Virgin Islands, the solitary haven of Crusoe.

In time the young Republic of the United States became interested. In 1898 with the sinking of the *Maine* in Havana Harbor and the resultant Spanish-American War, the United States became definitely connected with Porto Rico and Cuba, and by virtue of the Monroe Doctrine assumed an attitude of responsible interest toward the other islands. Spain left, after 400 years of overlordship.

Steamship lines are profuse in describing Caribbean cruises—"Excellent two-week's vacation in a land of unending summer." Yet those who look beneath the surface beauty see human problems of race, politics and society that call forth our earnest neighborly co-operation in helping these 8,000,000 people find the Abundant Life through Christ.

Only a brief glimpse of the larger islands is possible here. The four countries we shall discuss have in common most of the problems we shall mention, however it seems best to select one country as a special illustration of each problem: "*Cuba* depending on a single crop and on foreign financial direction; *Haiti* with its dominant problem of race; the *Dominican Republic* with its age-old culture staggering under the new economic drive; *Porto Rico* with poverty and over-population.

CUBA

The largest of the islands, also nearest the United States, is Cuba. Her fight for freedom from Spain had been long. In 1898 "Cuba libre" became a reality. For three years while the Cubans were framing their constitution and preparing for self-government, the United States maintained a military government under General Leonard Wood. Cuba appreciated the unselfish help of the United States but was displeased with the Platt Amendment which the U. S. forced her to accept. Today this amendment vies with "sugar" as a topic of conversation. Cubans chafe under the right of the United States to intervene at any time deemed necessary "to protect life, property and individual liberty."

Cuba is called *The Sugar Bowl of the World.* Because of her dependence on one crop much poverty is noted outside of busy, Americanized Havana. Just following the World War Cuban sugar experienced what has been called "The Dance of the Millions". "Hershey, Hires, Coca Cola and others reached into Cuba not, according to later advice, for a cigarette but for a sweet." Speculation ran wild, prices soared to the high price of 22 cents per pound only to drop as quickly to several cents below the normal 6 cents. Financial depression and bankruptcy for many natives and foreign speculators followed in the train of this mad dance of millions of dollars.

Today conditions are more normal. Cuba's annual output of sugar is 5,000,000 tons, one-fourth of the

world's production. The "sweet tooth" of the United States calls for 100 pounds of sugar per capita each year, to satisfy which our country takes 60 per cent of Cuba's crop.

Cuba has been one of the most religiously enslaved countries in the world. During Spanish rule both the Bible and the holding of a Protestant service were prohibited. The various Evangelical denominations have in one generation accomplished much. What might be the influence for good if all of our tourists who swarm the casino and race track of gay Havana would live Christ before the Cubans!

HAITI

The second largest island has had several names: *Haiti* (High Land) given by the natives; *Espanola* by Columbus; and *Santo Domingo* from its chief port, the city of Santo Domingo. Each of these names is used, however, geographers agree today on *Haiti* for the whole island.

On this island of Haiti are two republics—the Republic of Haiti and the Dominican Republic.

The history of the Republic of Haiti goes back to drum-beating Africa and the million slaves imported to Haiti in the early days. Inasmuch as the Haitians of today are Black and Mulatto (mixture of Negro and French blood) with only a sprinkling of Whites, we cannot study Haiti apart from race relations.

In 1804, following years of mutiny against the French owners of this part of the island, the Negroes set up a "Black Republic". The names of Toussaint L'Ouverture, Dessalines and Henry Christophe, pure Blacks, loom high in the stormy days of Negro rule. In vain Napoleon sent forces from France to subdue them. *Black Majesty*, a yarn based on truth, by Vandercook, holds the reader spellbound with its account of these Negro rulers.

In 1915 the United States felt called to enter this strange Republic to quell rebellion. A treaty gave the United States marines complete control until 1936 at which time it is expected the marines will be withdrawn. Many Haitians feel that our intervention has been good for them, but others echo the thoughts of a young Negro graduate of Harvard who said, "We colored people had placed our hopes of showing the world that we could conduct our own affairs in three countries—Liberia, Abyssinia and Haiti. But now that Liberia has become a spare tire of Mr. Firestone, Abyssinia and Haiti accessories of Great Britain and the United States, we do not know where we stand."

Even as the language is a jargon of French and African Jungle, so the religion is a mixture of Roman Catholicism and African animism. Protestantism has done little. Race prejudice is strong. Haiti needs the Gospel of Christ.

DOMINICAN REPUBLIC

The eastern two-thirds of the island of Haiti is the *Dominican Republic*. In this land of "Romance and Roads" dwell a people clinging to a background of Old Spanish culture yet grasping for twentieth century materialism. The rich soil, good climate, abundant fruits of mine and field, lured the conquistadores. But after Spain had taken most of the removable riches Santo Domingo ceased to be an important port for ships. For years the Dominicans seemed to sleep listlessly in the sun.

1907 found the Dominicans heavily in debt to foreign nations. President Roosevelt took charge of Dominican Custom's Houses to collect funds to pay these debts. During the World War President Wilson sent marines to assume military control. After eight years the marines were withdrawn, leaving monuments of good roads, orderly government, sanitary improvements, a well-regulated leper colony. Life in the Republic was more safe and satisfactory.

Santo Domingo, the oldest city in America, is rich in treasures of Old World Culture. The remains of Columbus are in a beautiful cathedral there, though for perhaps one hundred years it was thought his casket had been moved to Havana and later to Spain.

Roman Catholicism prevails as the religion. The work and growth of the Evangelical churches have been splendid. According to Bishop McConnell one of the finest and most helpful pieces of co-operative Christian work in the world is found in the Dominican Republic.

In *Trailing the Conquistadores* Mr. Inman says, "Roads and Romance! Follow the roads, they lead to peace and prosperity. But Dominicans! For your own sake and the sake of the rest of the world, so rapidly mechanizing into concrete and steel, let not your roads, Dominicans, rob you of your romance!"

PORTO RICO

Land of sunshine, with mark of Spain;
Land of beauty, yet tinged with pain;
Land of children, free and unclad;
Land of hunger, so stark and sad.
Isle of mystery, sweet and still;
Isle of movement with power to will;
Isle of memories, ages old;
Isle of a nation, young yet old.
Pawn of the world in years long past;
Pawn of interests not steadfast;
Pawn of the church with ancient hold;
Pawn of the lust and power of gold.
Winds of the trades thro' whisp'ring palms;
Winds of coolness and healing balms;
Winds of the tropics, wild and free;
Winds from Heaven with cheer for thee.
America, care for your own;
America, give not a stone;
America, the fountain head,
Give us this day our daily bread.

—William S. Kenney.

This poem, thoughtfully studied, gives a good picture of this *land of contrasts*, named by Columbus *Puerto Rico* (*Rich Port*).

Porto Rico, 35 miles wide and 100 miles long, sustains a population of 1,500,000 people—400 to the square mile. Hardly dare we say "sustains" for many people never have enough to eat. "Many children of this island regularly have only a cup of coffee before they go to school, no lunch, and only rice at night!" Why? The main crops are sugar, tobacco and coffee. Imagine the most confirmed addicts of either or all of these products asking for soup, stew or salad made from sugar, tobacco or coffee! Most of the staple foods, including the popular *rice* must be imported.

The United States has governed this Spanish-American War acquisition since 1898. Porto Rico is our little sister, a part of our Home Missions Territory. In this land of filth, superstition, poverty, yet rare beauty which deserves the title "Switzerland of the Alps", streets have been paved, sewers and water pipes laid since American occupation. Someone asks, "Has the life of the individual become richer?" We answer, "The death rate is still twice that of the United States proper; one-half the

children are not in school; one-sixth of the marital unions are without the law; 10,000 children are homeless, many are apparently starving." The Evangelical churches there are doing much fine work. A new step was taken at the "wedding" ceremony of January 28, 1931 when three denominations completely united to form the Evangelical Church of Porto Rico.

THE VIRGIN ISLANDS

purchased by the United States from Denmark in 1916, also have needs calling for our Christian co-operation. Accounts of President Hoover's recent visit may be read in current publications.

The people of the Caribbeans are bound together by a common historical background; by a common language, the Spanish; by ship and airplane. They differ politically and economically. Let us pray that the Love of Christ may be the *real tie* that binds them to one another and to us. Treasures are there for the world—but greatest of all treasures are the human beings who live there. Our Neighbors!

The Americas have two famous statues. The Statue of Liberty in North America faces an Old World, announcing a land of political freedom. The other, equally famous, is the Christ of the Andes, commemorating the peace of Chile and Argentina. In the words of Mr. Inman the former represents the calm, calculating Anglo-Saxon balance of rights and duties; the later expresses the warm impulsive Latin American idealism. To make America one we need the blending of these ideals. Santo Domingo, the inspiration of the first great conquest, may inspire a greater conquest in the beautiful lighthouse she is planning to build as a memorial to Columbus. All the American nations are contributing to make it the most beautiful as well as the most powerful light in the world. May the result be symbolic of a new combination of the best in Anglo-Saxon America and the best in Latin America that will illumine the ships of the newer conquistadores of the spirit as they cruise through the Caribbean and out over the seas of the world.

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The Dixie Tour

By Mrs. R. W. McGranahan

FROM this mountain retreat, Montreat, N. C., where we of the Dixie Tour are spending our Sabbath of rest mid-way on our pilgrimage, we wish to salute you the women of our church, who help support the missions which it is our happy lot to visit.

Our group of 12 cars with 41 men and women are receiving encouragement and inspiration as they see the boys and girls in the schools—schools which before maybe have been little more than a name to us but which ever after will be a living, breathing, glowing reality.

So far we have been only to Thyne Institute, Chase City, Va. where Dr. Wilson and family and teachers met us with open arms, at Townsville and at Henderson Institute, Henderson, N. C., where Dr. and Mrs. John Cotton and their faculty spared no labor, no pains to make us happy. Next week we shall visit Knoxville College and the mountain missions of Tennessee and Kentucky. The party will be guests at luncheon at Camp Creek in the Tennessee mountains, all night in the dormitory of our School at Cedar Creek and afternoon and night at Knoxville College and a day or two on the campus of Frenchburg and Ezel whose lavish hospitality is well remembered by the 1930 Dixie Tour.

At Chase City the teachers led by Miss Esdon and Mrs. Tidball vacated their rooms and gave us the privilege of resting and freshening up for the meetings to follow. This act of graciousness and courtesy on the part of the teachers is a memory most pleasant and the social contacts of this trip are by no means of little importance. Dr. Wilson conducted chapel exercises as usual, and led the entire school in the daily Bible lesson.

The response of the students to Dr. Wilson's quiz on the outline of the New Testament up to the middle of Acts where the lesson of the morning was found would answer for all time, any question that might arise as to the emphasis placed upon the study of God's Word in this High School at Chase City.

Wednesday night a meeting was held in which we again met faculty, students and friends of the school. At this time three most interesting papers were read by students. These papers had been prepared for the Young People's Convention of Tennessee Presbytery and were well written and interesting. In the paper "My Community and I", read by a young girl of the Senior Class, I recall this thought provoking line, "Remember you are the best friend Somebody will ever have."

Another paper was on "My Young People's meeting and I," and a boy who was a Junior had for his subject "My Ideal Young Woman."

I must not omit the splendid dinner served the guests in this school. It was a matter of special interest to the party that the younger teachers at Thyne Institute were endued with the same spirit of hospitality and courtesy and sincerity as those who were more experienced.

On the way from Chase City to Henderson the party stopped at Townsville to visit the elementary school which has as principal Mr. W. E. Williams.

This school was formerly supported by us but now is supported entirely by the County using our buildings and our teachers. Many of the women of the church will recall this school as the one founded and taught for many years by Betty Taylor Groves. The Townsville School has 8 graduates this year finishing the 8th grade and these all expect to go to Henderson next year. They will be carried to Henderson in a bus bought for $500 given by the community and $500 given by the Rosenwald Fund, the County maintaining the bus and furnishing the driver.

Dr. and Mrs. John Cotton and faculty and students of Henderson Normal Institute vied with each other to make our stay in their school full

of pleasure and profit. In addition to their cheery, happy smiles and words of welcome they entertained the entire company on the campus at night and the three meals we were there. The Domestic Science Department, under the efficient management of Miss Josie Warren, gave undeniable evidence of their good training in the preparing and serving of delicious meals, the Sewing Department exhibited work of the highest grade and no one of the party will forget the beautiful singing of Miss Harris, teacher of Science.

One important center of interest at Henderson is Jubilee Hospital owned by the women of our church.

Recently two wings have been added which give the hospital an impressive appearance.

Through the efforts of Dr. Cotton the Duke Foundation made possible this addition by giving several thousand dollars toward its construction and by making an annual contribution toward maintenance which this year amounts to $3600.

The McGranahan car of the caravan stopped at Sedalia, N. C. for a delightful few minutes at the Palmer Memorial Institute. This institute was interesting to us because of the romantic history of its founder and Superintendent Charlotte Hawkins Brown and the fact that she received her encouragement and much of the financial help for its founding from Alice Freeman Palmer, former President of Wellesley College.

Another and more vital interest was the fact that Rev. John Brice, one of our Knoxville College boys, is Assistant Superintendent and Pastor.

It was with joy we met Mr. Brice who is an honor to his Alma Mater and who daily bears witness to the religious teaching received during his years there.

Dr. McGranahan does not regard this Tour as a place for the exhibit of its members but rather for the receiving of impressions and first hand information regarding some of our Home Mission work, therefore I omit any reference to some excellent addresses given by pilgrims—neither is it essentially a sight-seeing project yet one would be blind indeed not to see the wonders of the Luray Caverns, the majesty of nature as seen from the heights of historic Monticello. One would be dead to beauty who could resist the glory of this spot snuggled in this fairyland surrounded by mountains gorgeous in springtime coloring and vocal with the music of birds. Montreat is ideal for our Sabbath rest and worship in preparation for the coming week in our Tennessee and Kentucky Missions.

Foreign Correspondence

INDIA

Mrs. Osborne Crowe, Sialkot, India, Editor.

CAMP LIFE IN SHEIKHUPURA DISTRICT

By Miss Mary R. Martin, Sheikhupura, India

The camping tour we made during part of January and February, was very interesting. We made a longer stay than usual at one village where we had never camped before. We were not only well received in the village, but crowds came to the tent, in fact we could not get away to go into the village as often as we had meant to do.

One attraction is the small box of simple medicines we take along. We make no pretense to medical knowledge, but salts and castor oil are a drawing card in these remote villages, to say nothing of quinine in this malaria infested country. These with a few simple lotions, ointments, etc., practically comprise our stock. The little we do is usually all the help the sick will get though of course we constantly urge them to go to the nearest dispensary, and the more serious cases to a hospital. They have a prejudice against the Government dispensaries, claiming that they do not give good medicine. One youth had a bad cut on the arm. The dirty stuff the villagers had put in and the poison of the suppurating, had gone very deep. He came faithfully every day from the village, half a mile or so away. We did the best we could and there was considerable improvement, but without instruments and the more effective medicines, it was slow work. I urged him to go to the nearest dispensary, when we left. He was very reluctant, but I gave him a note to the Assistant Surgeon telling him what we had tried to do, and as we passed by the dispensary on our way to the next camp, I stopped and told the doctor about him. A few days later, when we drove back to the village for our work there, I went to the dispensary to ask about him, for I was afraid he would not go after all, and was gratified to learn that he had been coming regularly.

HELEN MARGARET ROSS
A great attraction in camp.
Cut furnished from Mrs. George Moore Memorial Fund.

Our messages are usually well received, and sometimes we seem to be really speaking to the heart. One day the little tent was filled, and in spite of the restless babies there was remarkable quietness. I wasn't telling a story either, but urging the utter helplessness of our condition because of sin, and our absolute need of such a Saviour as God had provided. One day a Mohammedan woman told me of her little boy, her only one, and for whom she had waited long. She called him Allah Ditta (God gave) and she said she wanted him to serve God and perhaps he would be a Christian.

Far ahead of any other attraction in the camp, is the missionary baby, little eight months old Helen Margaret Ross. After our talk, and doing what we could in the way of medicines, they would say "Now we want to see the baby", and no baby could possibly have been sweeter or more gracious than little Helen.

The older Ross children took their part too. Lucille gathered together the girls who came to the camp and taught them a new verse each day. One day she felt she could not stop for tea. Her father made some remark about her being interested in teaching them. "No" she said, "I wasn't interested, but I knew I could not get them together again". Sometimes the grown-ups do not get away promptly at meal times, for we must take the people, not at any appointed time, but when we can get them, so it was she who had the crowd at this time and could not leave them. Lucille and Vivian tried to teach them some of their games. They initiated them into the mysteries of "skip rope" and the village children were very keen about it, also delighted with the little picture cards which they received for remembering their verses.

Lucille Ross, ten years old, teaching verses to Village children.
Cut furnished from Mrs. George Moore Memorial Fund.

THE CAMPING SEASON

By Miss Ella M. Gordon, Campbellpur, India

It is the month of February when there is a feeling of Spring in the air. Our tents are pitched at Hazro, the largest city in Attock District. This is a very fertile and thickly populated section; one of the strongholds of Mohammedanism. This country is surely beautiful at this time of year; level green wheat fields stretch away for miles all about us. Tobacco too, is one of the chief products in these parts. The transplanting has just been finished in fields of rectangular plots, ready for irrigation.

To the North, across the Indus river, we rest our eyes on the mountains, clean and pure with fresh snow, always so beautifully grand and awe inspiring.

Although there is much sameness in our work as we go from village to village telling the Gospel, yet we have the "spice of life" too. We always enter a village curiously wondering just how we and our message are going to be received. Some of our village experiences might be described as "hectic" when savage dogs, the

running about of excited cattle, swarms of hooting boys, and supercilious men all combine to frighten us and prevent the message from being given.

A crowd of women were gathered about the "charpai" (bed—literally, four legs) on which we were seated. There was a good deal of curiosity among the women as to who we were and why we had come. Amid considerable noise and confusion the message was given, when, with an important air a man stepped up to us and said "You are not to sit here any longer, get up and go". In another group of friendly women we were interrupted by an ugly looking man who said to the women "Why are you listening; don't you know they are trying to turn you away from your own religion, you had better shut them up and give them a beating." He evidently was not as important as he felt, for the women made no move to leave us, but simply looked up and said "They are only telling us good things."

Our hearts are often saddened to see women, after admitting much of the truth, complacently repeat the "kalma" (Mohammedan creed) and claim it to be all-sufficient for them.

We find no bad effect, nor hindrances to our work, on account of the political unrest. We have heard women remark "Why should we want any other government, when under the present rule we women enjoy protection and peace such as we never had under any of our own race." The communal feeling seems more tense than that against the government. Mrs. Gopal, the "Health Visitor" in Hazro, goes alone to all parts of the city, visiting the women.

CAMPBELLPUR CAMP

Rev. and Mrs. Sutherland and children, Miss Ella Gordon and Miss Minnie Beatty, missionaries of this district.

Cut furnished from Mrs. George Moore Memorial Fund.

It is not so many years ago that the people of this valley made their boast that they would not allow Christianity to enter among them. Now, there are several converts from among these very villages, and there is a spirit of inquiry among many. A meeting for men is held every evening near the missionary's tent, and is well attended. "The Gospel of Christ is the power of God unto salvation to every one that believeth".

PARENTS' DAY

By Miss Lois M. Boyd,
Girls' Boarding School, Sialkot, India

Today, March 7, was Parents' Day at the Sialkot Girls' Boarding School. Two years ago we celebrated the 50th anniversary of the School, and many old pupils enjoyed a visit in the School, but comparatively few of the mothers of our girls were included among our guests on that occasion. This year in commemoration of the founding of the School, we decided to invite all the parents of the girls to come and spend the day.

Some live at quite a distance and could not be present, but a goodly number assembled during the course of the morning, and we all had a happy time together.

The class room work was conducted as usual until twelve o'clock, and our visitors were invited to inspect the work of every class from the work of the kindergarten through the Normal Training classes. Of course each parent was eager to visit the particular class in which his own daughter was reading. The Primary Department claimed the interest of the majority perhaps, for the little ones are so natural and so enthusiastic over their work. The hand work and sewing were proudly displayed and duly admired by fond parents. The English classes had great attraction for the more ambitious fathers, and most of them seemed satisfied with the progress the girls are making, even though they cannot speak fluently yet. The large maps made on the ground along one side of the school garden plots, were appreciated very much. The men were interested and asked questions about the rivers and the different products, kinds of soil, etc., which are to be found in Sialkot District, the Panjab and India in general.

At recess time all the guests were invited to the play-ground to watch the girls at play. We took a longer recess than usual to allow the parents to see a basket-ball game, and a drill by the Normal classes, besides the games of the younger girls. This was perhaps, the most enjoyable part of the day's program to some, for the girls in their red "chaddars" (head coverings) and with their bright happy faces, looked very attractive on the play-ground.

At twelve o'clock the guests were again invited to the play-ground for dinner. The big pots of rice and curry had been prepared by a barber and some helpers, but the dinner was served by the girls and teachers. After all had done justice to the dinner, the mats and chairs were arranged for the literary program. Each class had some part to perform and altogether presented an interesting program. Here again the parents were particularly interested in the English recitations and songs, and commented on the good pronunciation of many of the girls. An interesting feature of the program was a short talk about the beginnings of the school, by Miss McCahon, who started the work here fifty-two years ago.

After the program the parents had a little visit with their own daughters, and those who had not had the opportunity in the morning, were shown around the dormitories and kitchens and got a better idea of how the girls live. All seemed glad they had come, and certainly all the girls and all the staff were very happy to have had the pleasure of entertaining fathers and mothers.

THE ALL-ASIAN WOMEN'S CONFERENCE

By Miss Gertrude Zink, Sangla Hill, India.

The *first* all-Asian Women's Conference was held in Lahore, January 19-25, and it was my privilege to attend some of its sessions. It was most interesting to see what these women are doing, and to hear how they feel on many subjects. What a contrast these are, the little handful of them, to the mass of women in the cities and villages of the Orient.

Some of them had received part of their education in England, many

more of them had travelled in England and Europe, and now they had met together to discuss the condition of women and children in Asia, and ways and means for their improvement.

Mrs. S. Muthulakshmi Reddi, M. B. and C. M. M. L. C., Madras, India, a prominent member of the All-Asian Women's Conference.

Cut furnished from Mrs. George Moore Memorial Fund.

The president of the Conference was a "Rani" from Gwalior State. She was most charming, quiet and gentle, and a gracious, capable president. One of the leading and most active members of the Conference, was a "Bramo Samaj" woman doctor from Madras. Aside from being a very clever doctor, and having written some very helpful books, she has been a member of the Legislative Assembly of Madras, and has been instrumental there in having a number of laws passed for the help of the women and children of that Province. Two women had come from Burma, one of whom was Oxford trained. They were both keen, very good speakers and clear thinkers. Ten women had come from Ceylon. Aside from India that was the largest delegation. Two women came from Java, but when they found that an English woman was helping in the arrangements, they could not take part; there is a very strong movement in Java against anything which is in any way connected with European management; they are all for self-help.

Two Afganistan women who are living in Lahore, represented that country. A Persian woman who lives in Bombay represented Persia. A Japanese woman who is studying in India, represented Japan. China had sent no woman to the Conference, but a man from that country, a general, who is beginning a tour through Europe, stopped in Lahore on the way.

The women of Lahore, (which city aside from being the capital of the Panjab, is a most interesting historical city) were the hostesses of the Conference. They entertained most of the guests in their homes, and these guests were taken to and from every meeting in lorries, with no expense to themselves. They were splendid hostesses, and dispensed hospitality as only Easterners can.

The women had been asked to wear their own native costumes. The meeting being held in India, the majority of the women were Indian, so the prevailing costume was the beautifully draped "sari" the national dress of India's women. It has been pronounced the most beautiful and modest dress in the world, and we who know it so well, are quite ready to second that statement. Some of the Indian women wore the long trousers, very full at the top and fitting closely around the ankle, the long tunic and the graceful head covering. The Japanese in her pretty colored kimona, the Burmese with the long tight skirt and short blouse, and hair done up high in a crown effect, lent variety and attractiveness to the scene. They looked so gay and pretty with the beautiful rich colors which the Oriental loves so much. The grace and charm of their manner was well worthy of note.

One of the customs of these countries, which by the way is decreasing much in these years, is the veiling of the women. The strict Mohammedan woman appears in the long white garb which completely covers her. Little open work squares over the eyes, allow her to see, but not to be seen. When she reaches her destination, if she is quite sure no man will come her way, she may remove the robe; otherwise she either keeps it on, or steps behind a screen, which is there for the purpose. Here she may know what is going on with no fear of being seen. But at this Conference the tables were turned. The screens were there, but it was men who were sitting behind them! One was reminded occasionally by a big masculine foot appearing under the screen, or the scraping of a chair or a cough that the newspaper reporters were still there. Poor men! they were now having just a wee taste of the imprisonment they have inflicted on their wives all these years!

One could not but be impressed during all the discussions, with the spirit of love and good fellowship which prevailed. Women representing so many different countries of the Orient, as well as England and America. representing so many different religions, all met in a common cause, and discussed as sisters, the questions that were dear to their hearts.

One of the discussions was religion. It was interesting to hear how each religion represented is supposed to teach love for one another, and till that is fulfilled in each person, we can have no kind of peace. It was suggested that there be compulsory religious education in every school, and in order that each person have the proper sympathy with. and tolerance for every other religion other than his own, the fundamentals of every religion be taught in every school. One woman objected to this on the grounds that there are not people who could teach all religions in a proper sympathetic way. Unless they are sympathetically taught, communal feeling will be stronger than ever.

The question of child labor was greatly stressed. People from the various countries told of conditions in their own lands; how very small children are forced to work long hours. There are laws against such things in most places, but no one to properly enforce them. Progress has been made in the last few years, but there is still much to be done. The condition of women workers is very distressing, very low salaries, scarcely enough to live on. In times of sickness it is impossible to receive proper medical help, in fact, as one woman said, a factory woman worker cannot afford to be off work for even one day. However, there are many of the larger factories now where there are dispensaries, and where help is given to any woman who is ill. The necessity for women inspectors was presented. At present there are very few, and the women's departments are practically never inspected. There are more accidents among women than men.

One Burmese woman spoke very impressively of the need for women judges in that country. The moral conditions there seem to be especially bad. and in cases dealing with the buying and selling of women and girls, adultery, and other such offences, the sympathy is practically always with the man in the case, and the poor women are the ones who must suffer. Women judges would have more sympathy with women. As things are now, the woman may be left without a cent in the world, and with a bad reputation which may not at all be deserved.

How we longed that these women with their education, their refinement and culture, which surpasses much of our Western culture. their capabilities and possibilities, their poise, their charm, and strong personalities, might know the real Source of love and fellowship. and that they might know that "Happy is that people whose God is the Lord".

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

"WITNESS WEEK"

By Miss Martha C. Glass, Luxor, Egypt

Witness Week was observed in Luxor this year for the first time. One thousand gospels and eleven hundred leaflets were distributed, at least half of the gospels being sold for a nominal sum. It was thought that paying for them would add to their idea of their value and would lead them to read more than if they were simply handed out free. They were distributed only to those who could read.

About fifteen men and twelve women assisted in this work. This number included teachers in the Boys' and Girls' Schools, The Bible Teachers, a few shop keepers and some other men of the church, the pastors of the Evangelical and the Holiness churches and the missionaries. One Bible woman alone, distributed two hundred gospels and eighty tracts. One hundred sixty gospels were sold for two and a half cents each and the rest given away. This worker is a real Christian and is full of zeal for her work, as one might judge from what she accomplishes.

It was with fear and trembling that some of us inexperienced workers started out. But we soon learned that even the poorest would not refuse to buy a book for two and a half cents. Two reasons at least entered in: First, they would not want to appear so poor as not to be able to afford it, and Second, their natural politeness would keep them from refusing. We hope some really wanted to read our Book and no doubt some were glad of the chance to get it cheaply.

In one home we found a bride-to-be and here we sold two gospels, one being planned for the new home. Yes, they were Christians by name. Can you imagine a Christian without a Bible? There are many Christians in this country, by name only, and so there are many homes of so-called believers where there is no gospel. But I suppose there are some in our own Christian America.

Moslems did not refuse our offers. But in many cases we did not ask to sell, but gave them, in order to be more sure of their accepting them. In the home of a teacher of the Government Boys' School, we were privileged to meet the wives of several other notables of the town and each one was presented with a portionette or tract. Apparently they were thankful and we do trust they read them.

One home was found where the father said he had a Bible and was studying it. Of course he had the Koran also, but he knew what was in it and he was enjoying reading our Book now. I offered a Moslem sheikh a tract, on the street one day, and he thanked me graciously.

The men were able to stop other men on the street and engage in conversation about religion and then offer their wares. On market day, especially, they were able to meet many strange people. Two of our workers who do not know Arabic distributed English portionettes in the Indian shops and places where foreign men work. Most of these were sold, and some to atheists or free-thinkers.

We cannot measure the results of this work. Nobody knows how many of these people read their books nor how much they read. But we have reason to believe that many did read and that much good was done. He has promised that His word shall not return unto Him void but shall accomplish that for which it was intended.

INTINERATING ON THE NILE ON BOARD THE "WITNESS"

By Mrs. Clara M. Skellie, Luxor, Egypt

To cover the 300 mile stretch along the Nile which comprises the Luxor district, one needs the entire winter season. In this section there are hundreds of villages. but we are only able to visit a small number of the larger and more important centers, particularly those in which we have established churches or where evangelists are working. In every town we see and feel the need for more extensive work to be done in bringing the gospel message to the great mass of Mohammedans who are still living in darkness. During a short stop of three or four days in a town we are able to make only a few contacts. The time is spent in preaching and attending various church services, visiting in the schools and in the homes, attending a mourning or whatever the occasion demands.

Once we stopped for only a day in a typical native village where there is a small church without a pastor, but one from a nearby town comes and holds weekly services. While there we attended a mourning. The wife of the deceased, daughters and friends were all gathered about the door. Such a pathetic sight! The wife, who was a Copt, and the older daughters had their faces covered with black and their outer garments and headgear covered with mud and around their waists was wrapped a heavy cord. Miss Walker, who was with me, talked and prayed with them giving them words of comfort and help. And how those twenty-five or thirty black robed women did listen to that message as they sat clustered around on that mud floor! One of the daughters was a church member and it was so encouraging to hear her repeat a verse of comfort from the Bible.

Many of the homes are so devoid of the comforts and necessities of life that there is little to encourage and inspire them to better living. One morning we visited in two Mohammedan homes. In the first home about ten women and girls gathered around on the floor in front of us. Some of them were very attentive and listened well to the Bible story, some kept moving about seemingly not interested, one old lady interrupted every few seconds complaining about a sore eye. In the other home the woman was much more intelligent and was able to ask questions concerning the Bible story and to offer arguments upholding her own religion against the teaching of Christ. But how all these sisters of ours, whether they be rich or poor, educated or uneducated, need to know Christ and His love that they may have the more abundant life.

ONE OF GOD'S LITTLE ONES

By Mrs. R. W. Walker, Luxor, Egypt

"Who brought you, Naama? How did you get here?" a sweet little voice piped out at one of the Street Sabbath School classes, one day.

The speaker was a little Coptic boy, pale and swollen faced, who looked as though he might have a cushion stuffed under his garment, at his waist.

Naama is a little Mohammedan girl who is blind and lives next door to the little boy, Bushra. He always brought her to Sabbath School, but it seemed that on this day her mother had forbidden her going to the Christian meeting, so Bushra went without her. and she slipped off and got there by herself later.

Soon after this Bushra's physical condition got unbearable, and he came to the Mission for advice or medicine or whatever they could give him. The men were going to Assiut for the Prayer Conference at this time, and they took him up to Assiut Hospital, where he spent a couple of weeks getting nourishing food and treatment, and comfort and above all regular Bible lessons. He returned with a determination to go to school, and though we knew that he could not live long we allowed him to go.

Last week, he had to stop because of the pain and swelling, and we took the doctor to him, but he wanted him at the Clinic, so with very little ceremony the doctor punctured him, taking off a lot of fluid, and giving him hypodermics and prescriptions.

The next day we were down town, and as we stopped in at the drug store, who popped in beside us but Bushra with a prescription, wanting it filled. He had taken quite a walk to get there but he must have the medicine so he would not lose more school than necessary. We feel that it is a big strain on his heart to walk to school each day, but he is eager to go. There is little comfort in his home. Although the mother is dead, he has three older sisters who love him and are worried when he is not well, but how little they know about the art of home making.

Nageya has been in school this winter, and is doing very well, but it will take some time to effect the changes we would like to see there. The father gets seven and one half dollars per month for sweeping the streets and this is their whole support, but we are so glad that he has as good a job as that. Some do not have that much.

How happy we are to be able to give them the joy which they have had this winter, from attending school, with other children, and to give them regular Bible lessons, which they understand to a certain extent. That is the one ray of light in their lives, and how their faces light up when they understand. Pray that the Spirit may open their eyes that they may see more; that Bushra who cannot live long may look forward to his Heavenly Home and to seeing Christ who went on before to prepare it for him.

SOME IMPRESSIONS

By Miss Hazel Anderson, Luxor, Egypt

One who enters the school for the first time is forcibly impressed by the stress placed on spiritual things. Prayers are conducted with the boarders morning and evening, chapel exercises are held every day in which religious talks are given, intensive Bible study is given to every girl, regardless of her religion, Christian Endeavor societies are held with the older girls presiding, and every class is dismissed at the close of the day with prayer.

A large catechist class was conducted for six weeks by Rev. R. W. Walker and a number of girls have united with the church. Some were refused because profession is not enough. A girl must show that she is trying with God's help to make her life different.

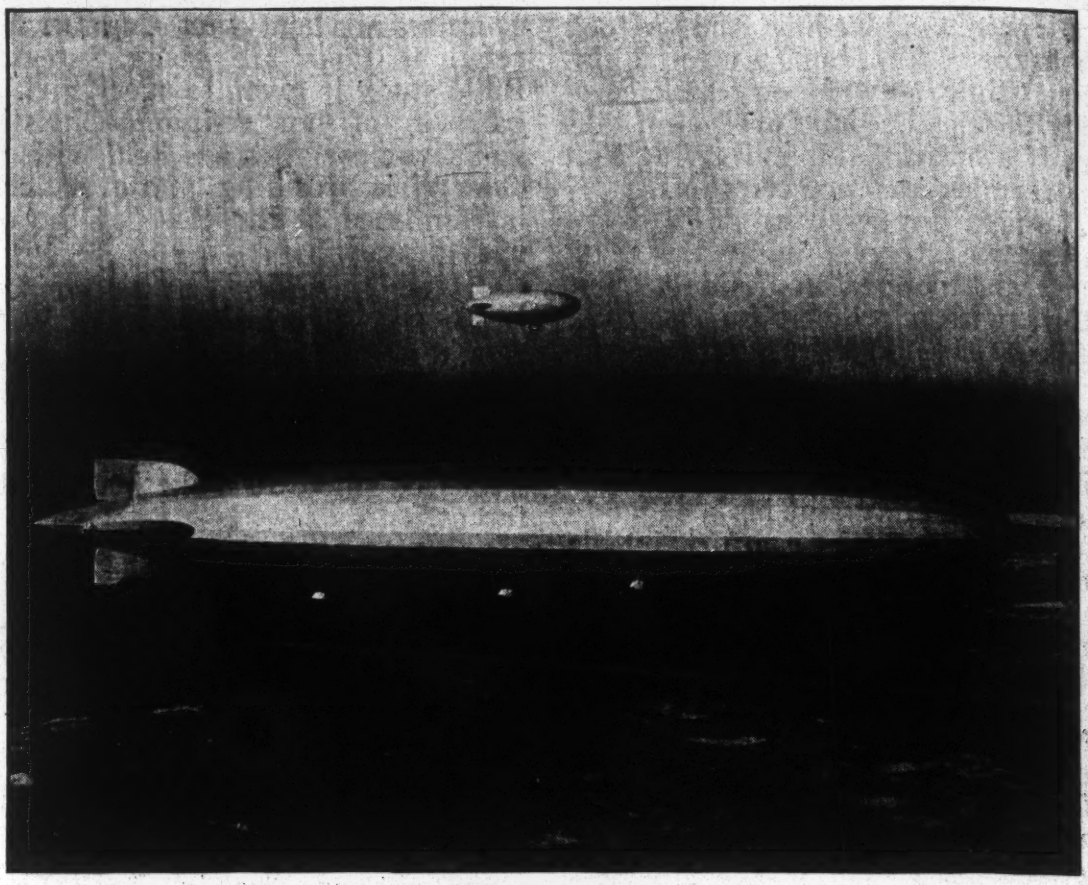
At the last communion service, a Mohammedan who has been in the school for several years, remarked, "I am going to join next time." Our prayer is that her family may not interfere when the time comes.

Every Sabbath, volunteers hold meetings for women and girls in villages. Recently, we saw the result of this in the uniting with the church of a girl who was first touched by such a meeting.

There are twenty Moslems in school, an increase over the number of any previous year. The hope is that these little ones may learn to love Jesus while they are with us. One Mohammedan mother said she preferred to send her children to the mission for it taught better conduct and morals than did the Moslem government school.

The graduating class numbers eleven. One hopes to continue her study in the ninth year at the P. M. I. in Assiut, one has chosen nursing, and several plan to teach.

One of last year's graduates is in Cairo College, the first to represent Luxor there. Another is in a Catholic school and she has refused to exchange her Bible for the prayer book. She is witnessing to her knowledge of and belief in Christ and the Bible in many ways and it is most gratifying to those who have been associated with her in school here.



GRAF ZEPPELIN

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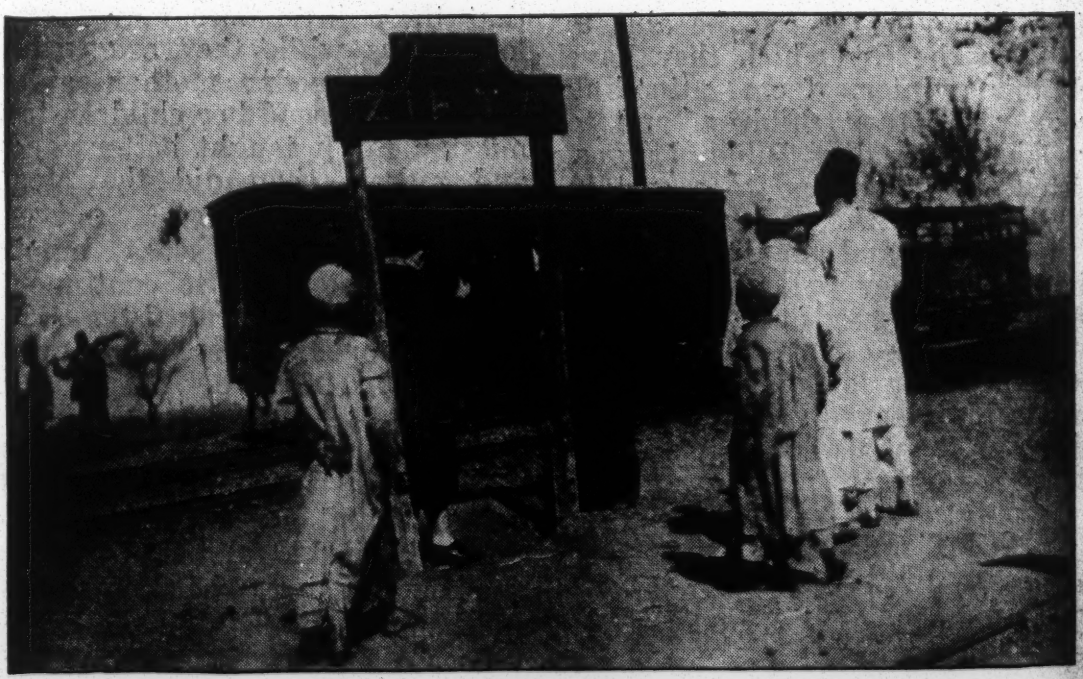


DELTA CAR

Cut furnished from Mrs. George Moore Memorial Fund.

THE GRAF ZEPPELIN AND THE DELTA CAR

What is the connection you ask! Nothing more or less than the very simple fact that yesterday in the late afternoon as I was sitting here in the "Delta Car" at the Delta Light Railway Station at Kafr Zeyat on the banks of the river Nile, writing my home letter, I heard a great buzzing noise and looking out at the window expecting to see only an airplane from our Egyptian Airport, Lo! and behold! there I saw soaring above me flying very low and exactly above the "Delta Car" the GRAF ZEPPELIN.

Oh, yes! I was thrilled indeed, for hadn't I last year in the U. S. A. when home on furlough read pages and pages in the *Kansas City Star* and other newspapers about the way people went miles and miles and climbed to the tops of tall buildings to see the Graf Zeppelin go by and here was I a poor little old timer of a missionary out on a very ordinary sort of an evangelistic trip among the Delta villages seeing the GRAF ZEPPELIN right above my head, right above the DELTA CAR exactly parallel with it.

Now don't tell me you don't know what the "Delta Car" is! It isn't a Ford neither any other sort of motor vehicle. It is a railway car fitted out to live in with a kitchenette and a bath room at one end, a living room and dining room combined in the middle and at the other end two bed rooms. It is very tiny, just like a "doll house" for the Delta Light railway is a narrow gauge, but it is a cozy comfortable little dwelling and can be hooked on to any Delta Light train and shifted to any siding at one hundred and thirty villages in this one Province here in the Delta. So you can see the great possibilities of the "Delta Car" as a missionary agency, providing there is a missionary free enough from other kinds of mission work to go about in it to these one hundred and thirty villages. The other day I counted up that I had reached twenty-five out of these one hundred and thirty. It made me feel very humble. It made me feel how little has been done to carry the Gospel message to all these villages. Truly, "the harvest is great but the laborers are few."

Minnehaha Finney,
"Delta Car",
Kafr Zeyat,
April 11th, 1931.

ETHIOPIA

Mrs. J. S. Maxwell, Editor, Sayo, Ethiopia

WET VACATIONING

By Mrs. Bruce B. Buchanan,
SAYO, ETHIOPIA

"When ah we goin' on ouh bacation?" had been a question on one of the children's lips for several weeks. We older folks were just as eager as little Bob but maybe we had not asked that question audibly quite so often. The rains seemed to be lingering with us longer than usual last October.

Our decision, however, was finally reached to start the third week in October, when one night a very hard thunder storm wakened us and made us postpone our going still another week. Then we began making preparations in earnest. What preparations are necessary in a land where there are no stores, bakeries, tourist camps, cars, trucks or even roads! Many paths wind over all the little hills about us, so many that one wonders how the people of Ethiopia themselves do not get lost. They instinctively seem to know just which path to take.

Two of us families decided it would be more fun to go camping together. So the men went scouting on their mules one afternoon to try to locate a good camp spot. It was hard to choose a spot that would suit us all, for the children wanted to be near a

stream so that they could go wading every day; the men did not want to be too far from hunting grounds; and we women wanted to be clear out of sight of our homes and yet not be too far away either. A fine spot was chosen as far as could be judged. So we women got together to plan what provisions to take. Three week's provisions for a combined family of four adults and five children meant an abundance by the time we had jotted down all the things we thought we would like to take along. Since it was to be our vacation, we decided we would live out of tins as much as possible and so save energy as well as time in food preparation. Aside from canned vegetables, fruits, jams and meats, there were the bakery goods to consider. Children demand a quantity of cookies at lunch time. Then there was bread and swieback also to be made. We would have had to take a great deal of flour for baking powder biscuits and other hot breads, but we were fortunate in being near home so that the folks back in the station sent us bread and other good things at different intervals after our original supply had given out. We were fortunate in being able to purchase all the milk and eggs we needed from a nearby Ethiopian neighbor.

Such excited children as ours were during the days of preparation and the day of departure! Even a heavy drizzly fog to which we awakened the day we had set for leaving, didn't dampen our spirits, for were we not going on a vacation! All of our things had to be carried by porters, and such a procession as we made that morning. One of the men went ahead to pitch camp, so that there would be a place to rest, in case of a sudden down-pour of rain. Several days before, workmen had been sent out to clear off our camping spot. It surely would have been full of brush, prickers and dead branches otherwise. It was only an hour and a half ride on our mules to camp, likely only a distance of five miles at the most. But it was getting away that was the most fun. About twenty minutes before we reached camp, maybe you can imagine what a thrill the youngsters had to see the tents off in a distance in a grove of trees. There were three tents and flies with an extra fly in between which served as a living and dining room. In this open air room were three folding tables, six folding comfortable chairs, beside eight folding chairs for table use, and a high chair. It took a bit of planning to arrange all these chairs so everyone would be suited and shins would not be bumped. Of course the ground had to be levelled for all the chair and table legs. Our camp cots for nine individuals were arranged in the three tents. One of these tents had to serve as a provision tent as well as a sleeping place. Out in this country we have to remember that white ants are a pest, so each food box or basket or anything that was not stone or iron had to be put up on stones so that the white ants could not gnaw at them. Powdered cinnamon was sprinkled around the sugar, butter and other food tins so that the little red ants would not intrude. One of our three folding tables we used as a pantry table in the living room. It didn't take the ants long to find their way there. So we placed a tin of water under each leg of this table. For drinking water, rather than boil and cool all the needed water, a water tank, box and bucket were taken along, so that all our drinking water could be filtered and purified. The water seemed to be so muddy in our nearby stream that the filtering candle had to be thoroughly brushed and the tank cleaned every other day. Such a nuisance as that was! Another tent fly was arranged like a tent so that we might be able to use it for a kitchen. There was so much rain that we could not work in the open. There were two camp grates which made plenty of cooking space. A kitchen table was built by planting six short

posts into the ground. Across these were long thin branches tied together with the bark of trees. It was not much of a table, but it saved a great deal of stooping.

There were eight or ten trees in this little grove and these provided plenty of shade. From one high branch the men hung a rope swing. There surely was great enjoyment derived from this by the Ethiopian boys as well as our own children. Between a couple of other trees we had a comfortable hammock. One afternoon was spent in clearing off a volley ball court. But the first time the game was played a huge thorn pierced the volley ball that had come clear from America. Such a disappointment! In the crotch of another tree, we kept a bucket supposedly full of water for washing our hands, but this bucket had a failing for being empty or almost so, quite often. It took us a day and a half to get all settled and what fun we were contemplating. The shady spot and the rushing stream nearby were going to be a wonderful combination we thought.

In about two days or even less time than that, we noticed that little black gnats were biting all of us on our arms, faces, necks or any exposed place. They were wretched! For the bites remained itchy a long time and made us all look as though we had acquired the mumps or some other swelling sickness. We tried smokey fires to chase them away, but that did not help much. We learned *afterwards* that the trees in this particular grove were thickly inhabited with these tiny black gnats which the natives called horses' mosquitoes. Of course flies are always bad, in camp, but we were armed with Flit sprayers to fight them and we got along considerably well. There were army ants in our tents and all around us, but fortunately they did not trouble us to the extent of chasing us out of tent and camp as they do sometimes. A sprinkling of wood ashes seemed to keep their activities under our control. None of us realized the water in the "Meitee" stream was as cold as it was. Our kiddies had only enjoyed their long-looked-for wading two or three times, when they all took colds as well as coughs. Instead of happy times, scraps began, for all the children were having a miserable time with their colds. One little girl's cold settled in her ears and what a painful time she had, during the night as well as day. The sun tried ever so hard to shine to cheer our dispositions ruined by colds, but the rain clouds predominated. So we had mud to fight when the sun did shine. Several times a day one or more of us would say, "Let's go home where it is dry", for the rain leaked through our living room fly and acted just like a spray. We'd run for our tents, and start the portable Victrola going with a peppy record. But even that did not help much. Those of us who did not feel quite so miserable would say, "Oh surely the rain will let up and it will yet be nice." So we stayed on.

If it had not been on a Sabbath afternoon that we had one of our worst storms, we would have picked up bag and baggage and come home. But that afternoon Hada Mamo, the matron of our girls' school, came out to visit us with a few of the school girls. We surely did appreciate their visit, for it meant a long walk back and forth for them and in wet clothes besides. They had even brought out a dish of native bread and pepper sauce which was delicious. We tried to persuade them to put on some of our dresses but they said, "This is nothing at all," meaning being drenched by the rain and partially soaked from crossing the stream. That is quite true in their lives, for almost all of these people have no change of clothing which they can put on in case of a rainy emergency. The next two days were lovely and sunny, but invariably we would have a rain storm at night. Each night the storm was a little harder than the one experienced the night before, till we all lost heart and decided if we had one more storm we would go

home. Of course that storm came. We had been watching for the full moon thinking that might bring a change for the better in our weather, but it didn't that month!

Truly, we were so rejoiced over the prospects of coming back home after that storm had spent its fury that night that we could scarcely wait for morning to come to start packing. The moon came out in all its magnificence that last night after the storm had passed us to go elsewhere, but we enjoyed its radiance only a little while that evening for we were so eager to start home, that even the moon did not succeed in persuading us to try camping one more day. When we reached home that following day and had our things partially unpacked, we all thought how nice it would be to be home for a good hard storm. Our mild hopes were realized, for we had rain for a solid week after that which made us rejoice at the thought of being home again. We had been away less than two weeks, but we were so refreshed over getting home again that we were not sorry at all that our "bacation" had been cut short. After all, that's the point of a vacation, is it not to be glad to get back home and to work again. Surely that was the way each and every one of us felt as we rode back onto the Mission compound and were welcomed back home by all of our American and Ethiopian fellow workers in good old Sayo.

DR. STUART BERGSMA WRITES ABOUT THE WORK IN ETHIOPIA

We have on Sabbath morning Bible classes taught by our missionaries. There is a class for children, a class for women, and a class for men. Attendance averages approximately eighty-five. Then follows a preaching service by the men missionaries rotating one month at a time, with attendance comprising chiefly all the Sabbath classes together. Each evening there is a short Bible lesson by a missionary in all the wards, each missionary having a definite evening.

It would be a pleasure to go into detail concerning the medical and surgical statistics. They represent more than mere statistics to us. They vibrate with meaning. We see great successes among them; we see our wretched failures in them. We see nobility represented there; we see the derelicts of life, crawling to our hospital from a wretched hole under the stars near St. George's Church. We see splendid characters that show response to teaching and gratitude on recovery; we see ignoble characters who accept all benefits without a word of thanks and on recovery steal away in the dead of night taking a hospital lamp and blankets with them. We see some intelligent; we see many unbelievably ignorant. The statistics represent to us a cross-section of Ethiopian character and life. In many ways it is not an attractive cross-section. When I look at microscopical slides representing cross-sections of tissues, some impress me as beautiful, by their delicate staining and intricate cell structure; some carry with them an unpleasant significance for they represent malignancy. So, too, when I look at this cross-section of Ethiopian character, I shudder at times for there is malignancy there. There is a cancer invading the essential structures of Ethiopian life. That cancer is SIN. Medicine will not eradicate it. It demands surgery, complete eradication. That operation can only be done by one physician and with one scalpel. That physician is the Great Physician Himself, and the scalpel is the "Sword of the Spirit, which is the Word of God."—*Missionary Monthly.*

SUDAN

Mrs. R. F. Shields, Editor

WEDDING CUSTOMS IN KHARTUM NORTH, SUDAN

By Miss Mary Jane McKnight

One hardly knows where to begin to tell of wedding customs for they vary so among the different classes of people and the different races. My work in the homes brings me in contact with all classes. I make no claim to an exhaustive study but only tell what has been told me in different places.

Of course you have heard that marriages here are always arranged. Seldom does a young man get to pick his bride but I believe that he does sometimes. She may have been picked for him some years ago and both of them understand that they are to be married when he gets enough money; especially is this true of the marriage of first cousins which is quite common here. Family scraps are often caused by the girl's people giving her to some one who produces the money before said cousin. But in any case he has little to say about it and she, less. He may go to her father to make the arrangement but more often it is his father or older brother who does the dickering.

THE ENGAGEMENT

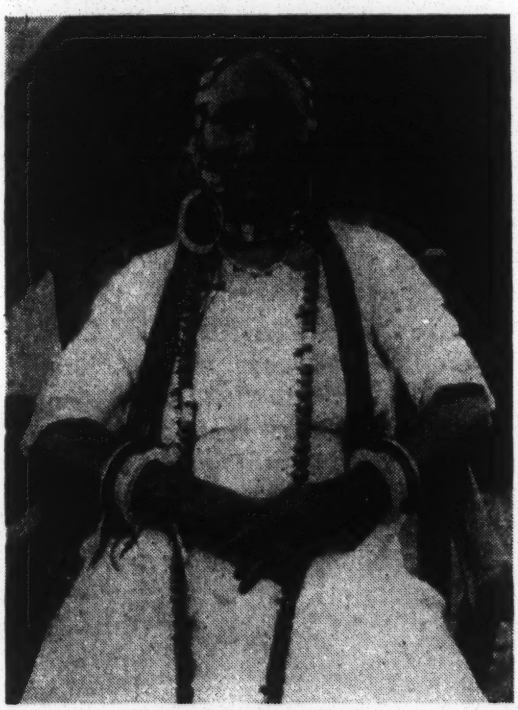
After an agreement is reached a day is set for the engagement. The girl's women relatives, closer friends and neighbors are invited. The young man will bring with him the women of his household and if there is a full brother he will come too, but I believe he is the only one of the male relatives. The contract is signed and the man pays all but a little of the money agreed upon. Dowries are from fifty to five hundred dollars. Among the really native people seldom more than $250 is paid and occasionally under fifty especially in the case of a divorcee. If the agreement was for $200 he will pay $150 or if it was for $150 he will pay $125. The remainder he must pay if he divorces his wife but otherwise he never pays it. During the night of the engagement he sees her face. Of course if he is her cousin he saw her when she was small but not since there has been an understanding that he would sometime marry her. If he is from outside the family this is the first time he has seen her face. Sweets and drinks are served. I have never attended an engagement for they are usually held on Sabbath evening there being a superstition that anything begun on the first day of the week will be more blessed. I wonder if it may be the result of the early influences of Christianity on Mohammed.

THE TROUSSEAU

The wedding is frequently at the first of the next month though it may be delayed several months. In the meantime there is much to be done. The money is to be spent for her clothing, the furnishings of the new household, bedding, dishes, cooking pans and the big flat pans used for washing clothes. In a bride's room there is always a table at one side about as big as a medium sized library table. On it are the new dishes and so on. This morning I was in a bride's room. The table was covered with a piece of clean muslin. There were three small blue bowls, two green ones, and two or three white ones a little larger. There was a small pile of soup plates, a large round flat dish for serving the stew, from which all eat. There were also three small trays. One of these was filled with the little tea glasses—a dozen I think—and a china tea pot in the middle. On the second tray were water glasses and a glass pitcher for serving limeade and on the third the little round bowls used to serve the native coffee. I suppose they would hold about a third of a cupful. Also the little earthen pot and a covered glass dish for the sugar. This is about

the regular equipment though the numbers of the different kinds of dishes may vary.

The bride misses all the fun of shopping for of course being a girl she can't go to the shops. Many of her dishes she will buy from the traveling Woolworth agent. Men carry big baskets of dishes, glasses, and trinkets about and sell them from house to house. Her mother or perhaps her grandmother will buy the other things. Seldom would we consider the trousseau either practical or beautiful for there are too many silk dresses and the color combinations are not pleasing to our eye.



A SUDANESE BRIDE

Shows the customary jewelry worn by a bride. Hair, nose and neck ornaments are gold. Bracelets are ivory.

Cut furnished from Mrs. George Moore Memorial Fund.

BEAUTIFYING THE BRIDE

Another custom which is not always followed now is the blacking of the lips. If it is done it will be at least two weeks before the wedding. The lips are stuck with needles and some chemical used which makes the lips a permanent black, like the tattoes. Then during the last week the girl's hair is braided. It is done as usual in the tiny braids though this time they must be especially tight and tiny with plenty of goat's hair braided in at the end making her hair come to the waist, to make her more attractive when she dances. What a headache any of us would have if we had to sit hour after hour with some one braiding our hair in those little tight braids from the middle part right down. As bad as a permanent and it only lasts a month or two!

If the groom wants to see his bride badly enough to pay five to ten dollars, the family will invite in the girls and have dancing one night, but the dances are all solo.

During the last days there is the dyeing. It is done with henna (which by-the-way is an Arabic word). The leaves of a tree which grows here, are picked, dried and pounded into powder which is mixed with water to a paste. When the girl is ready to use it she puts perfume on her hand and beginning with her feet she puts it on so as to give the appearance of low slippers. It must stay on for some time and be kept damp all the time. When it is taken off oil is rubbed on and deep red brown results which of course shows up in the dance for she dances in her bare feet on a mat of natural straw color. Usually at the same time she is doing her feet she does her hands and some one else keeps the henna damp. She puts a little of the paste in the palm of her hand and closes the hand turning the ends of the fingers into the palm allowing the paste to come up over the nails. A little star and crescent are put on the front of the hand just by the wrist. Another little ridge of the paste is frequently put along the knuckles. The girl must sit for at least an hour with her feet stuck out so they will not touch anything and her hands closed in this cramped position. The price your Sudan sister pays for beauty!

THE "INVITATION"

During the last week a supper for all the women relatives, friends and

neighbors is served. It is called the "invitation". We are invited to several of these every year. I will try to tell you what happened at one we attended last spring. The supper served would be average or a bit better than average for this sort of affair. The food is served on a big tray, six to ten eating at one time. When our turn comes we go in to the room to find the big tray, some tablespoons and pieces of bread. In the middle of the tray there is one bowl of clear soup with a bit of macaroni and some flavoring we're not used to, cardamon seed and lime juice with plenty of pepper and hardly enough salt. Then the main course is brought on. It is mostly meats, a leg of mutton roasted, meat cakes, egg-plant and vegetable marrow stuffed with rice and meat, or perhaps some chops. There is at least one salad, perhaps two, but both so hot with red pepper that I have to pass them by. The red pepper and salt are served in little saucers. The women will dip a bite into the pepper every little bit. Every one uses a little piece of bread in her fingers and so picks up whatever she is eating, for no forks are provided. The leg of mutton is usually pulled apart instead of being cut. When the folks begin to lean back the hostess will come around and say "Why you have eaten nothing". Then folks take another bite or two and that course is taken off and the pudding is brought on. It is called the "cooler" and after all that pepper I'd think they need one. It is a cornstarch made with water and flavored with rose water and perhaps the thickened and sweetened water in which dates and figs have been soaked. When all have finished each one takes a turn under the spout of the brass pitcher over the brass basin. No one dips his hands in the water.

PAYING GUESTS

As the women passed out I noticed that they all shook hands with the mother of the bride and I heard the click of money. I learned afterward that they pay for their supper by a curious arrangement. If one is not in debt to the hostess she may give her from a quarter to a dollar. But if she has previously been at a similar supper and given fifty cents she must now return seventy-five—that is a quarter more than whatever she gave. If one is in debt and can't go when invited she must send in her money before the next noon. If not it becomes the cause of a quarrel.

THE WEDDING

The wedding which is always spoken of as the "entering" is usually Thursday night. Here the customs vary. Those who are Egyptians or have Egyptian blood take the bride to the home of the groom's father where a room has been prepared for them. But the Sudanese groom is escorted by his friends and about half way they are met by the men from the bride's family and friends and a play is made of not allowing the groom to advance. Then they change their tactics and become an escort. They enter the yard of the bride's home. They are served drinks. There is usually music and finally at a late hour the groom is escorted to the room where the bride is and which is to be their home. They will live in her father's compound for a year before he may take her away even though his work may be not far away. Even after a year if she goes to live with her husband her mother or grandmother must accompany them and stay some months if not years.

THE NEW HOME

There are strange customs too, in the establishing of the new relationships. The bride will not come into her husband's presence without covering her face until he pays her to uncover, a piece of gold for her hair or something for clothing. Nor will she eat in his presence until again paid—though I doubt if they are in much of a hurry to pay for that. But her mother-in-law also has to pay. A few weeks ago we went to give a les-

son and found the pupil out. Her brother had recently brought home his bride. The mother was sitting on one bed preparing greens for dinner and the bride on the one opposite quite covered up. The women who had gone with me to show me the way had wanted to see this bride but they had to wait until the mother-in-law went into another room to prepare a drink.

I have given only the outward side of the customs. How much of happiness there is in it for any girl here is hard to even guess. There are some couples who really do care for each other. But in many homes the threat of divorce and the consequent separation from her children is held over a woman continually to make her do things or put up with things that she would not otherwise countenance. There is also the fear that her husband will take another wife. No marriage reforms will help these homes much until their lives and ideals are changed by the love of Christ.

DO THE SHULLAS WANT SCHOOLS FOR GIRLS?

(The following letter was written by one of the Christian teachers at Doleib Hill in response to a question from Mrs. Gephardt as to whether the Shullas would send their girls to school if there were a woman teacher. It is sent in just as written. Editor.)

Doleib Hill American Mission,
Sudan, Feb., 1931.

Dear friends:

Do the Shullas want to send their girls to school or not? Yes of course they do. If the girls will learn to read and write it is the good idea for the Shulla country. Many children are dying from many diseases and no one knew about what the cause of disease. They do not know any thing about malaria or fever. Many children have died from malaria for the lot of mosquitoes in this country.

May God send any one for the girls. We are in need for anyone who will teach the girls if it is possible.

I asked some of our Christians those who are close to the Mission Compound and in the villages and some said we will be able to send our girls to school if there is anybody to teach the girls.

First in my heart I thought school is no good for the girls. But last summer we were on the journey to Egypt, three of us Shulla boys, Mr. and Mrs. Heasty and their children, and Mrs. Gephardt and her little girl Dorothy. There were some girls those who finished their school work at Khartum North, American Mission and a large crowd from Omdurman and Khartum went there. Mr. Heasty took us there and we were amazed to see the girls standing and talking before the large crowd without fear. But I was sorry because they were talking in the Arabic language (which he could not understand. Editor) and their talks maked all the people pleased and clapped their hands.

But on our return from Egypt I was telling some of my good Christian friends about that and make them pleased. Some have been in Khartum with the missionary they knew about school for the girls at Khartum North. I recognized one girl among those; she is black, and one said to me she is Dakka's girl, a kitchen man of the missionary at Omdurman. Dakka is the Shulla man they had taken from Shulla Country by the Dervish.

Now I am sorry very much to hear some of the Missionary from Ethiopia, Egypt and Sudan were kept at home. The Heaven Father will open the way and back again. Also God will provide for the Shulla girls too and medical man. Sorry indeed for Dr. John McCleery and Dr. Howard Buchanan those were here last several years ago.

Your friend in Jesus Christ,
La Amoleker.

THE WORK OF THE BIBLE WOMEN

By Miss Marguerite McClellan

Sometimes we feel that our help is wanted in the homes only because of the reading lessons we give but little incidents from day to day encourage us to believe that some at least really appreciate the Bible lesson.

One of the Bible women went to a home where one of the pupils was being married and seeing the crowd of men and women gathered she supposed she would not be wanted that day and prepared to leave. But someone said "No indeed, you must not go until you have asked God's blessing on the bride and groom." So she read a chapter from Ephesians and led in prayer while the women in one room and the men in the next room listened reverently. The bride in this case has been a pupil of Miss McIntyre for some years and Miss McKnight gives lessons in the home of the groom in Khartum.

Week after week in one house where there are four pupils these women say, "Oh, the story is so sweet today. We are so eager to get so we can read the stories for ourselves." I knew the attitude of the women of the family but wasn't sure the men would feel enthusiastic about the Bible reading. But one day one of the men, a fine looking black fellow, was in the room during the whole lesson. He seemed quite interested, and made no objection when the women made their usual plea that the reading lessons should be rushed along so that they can read in the Bible. Only last week they told me that they want to read in the Bible as their cousin, one of Miss McKnight's pupils, is doing. Two of them are getting along nicely and I hope by next year they can read well enough to begin in the New Testament.

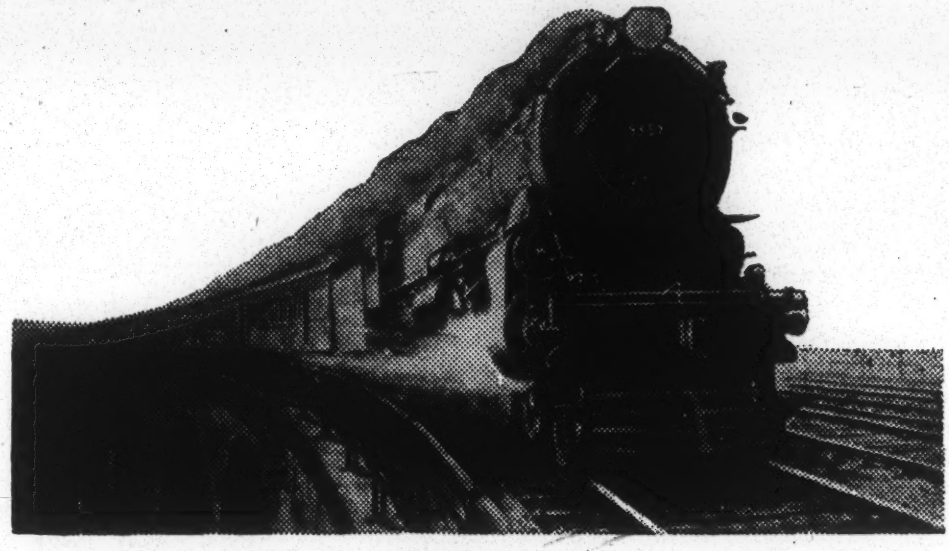
We are always pleased when we get new pupils like Aziza Gharanda, who not only makes rapid progress with her beginning lessons, but who seems to fairly drink in the story word for word. In her home there are also six or eight other girls who listen attentively to the story every week. Their home is in Atbara but they are visiting here for three months. One of these girls, the smallest one, is a pupil in the Church Missionary Society school in Atbara, so I asked her to tell the story the day it was about Joseph. She told it exceedingly well from beginning to end, then I said "And the golden text is—"But I got no further for one of the grown sisters said "You meant evil against me, but God meant it for good." I was astonished for that was indeed the golden text, and when I asked her how she knew she replied that her sister had learned the story at school and told it to her and she thought that might be the golden text. These girls also like the singing so they have bought a psalm book to take back to Atbara with them.

One of the pupils who gave birth to a little son lately called him "Servant of Jesus", because the baby was unusually white like the Bible woman.

Usually we think of the men of the family as being the ones who object to Bible lessons. But last week I found this is not always true. Two weeks ago we wanted some girls who had just finished reading in their second reader to begin in the New Testament. They said they must get permission from the men of the family. A brother was to be at home from Gordon College on Friday and I might stop and consult him. I found that the brother was quite willing for the Bible reading but then the mother began talking. It wasn't many minutes until I found out who is the objector in that house, and far be it from me to try to change that woman's mind! Her daughters are still listening to the Bible stories but they are not reading from the Bible. As I left the house the young man said to me in English, "I tried to persuade my mother to let the girls read from the Bible *but you know these women.*"

Editorial

MRS. JOHN P. WHITE, Editor, 214 East Second St., Xenia, Ohio.



ITINERARY

TUESDAY, JUNE 16TH

PENNSYLVANIA RAILROAD

Lv. Pittsburgh (Penna Station) (E. T.) ..... 9:50 a.m.

Luncheon and Dinner in dining car.

Ar. Chicago (Union Station) (C. T.) ..... 7:25 p.m.

Transfer of passengers and baggage will be made at Chicago, going.

CHICAGO, ROCK ISLAND AND PACIFIC RY.

Lv. Chicago (La Salle St. Station) (C. T.) ..... 8:35 p.m.

WEDNESDAY, JUNE 17TH

Breakfast in dining car.

Ar. Omaha (C. T.) ..... 8:35 a.m.

UNION PACIFIC SYSTEM

Lv. Omaha (C. T.) ..... 8:45 a.m.

Luncheon and Dinner in dining car.

Enroute over fertile prairies of Nebraska.

Ar. Cheyenne (M. T.) ..... 7:30 p.m.

Lv. Cheyenne (M. T.) ..... 7:40 p.m.

THURSDAY, JUNE 18TH

Breakfast, Luncheon and Dinner in dining car.

Enroute through Rocky Mountains of Wyoming and Idaho.

FRIDAY, JUNE 19TH

Early morning ride along the beautiful Columbia River. Don't miss this.

Breakfast and Luncheon in dining car.

Ar. Portland (P. T.) ..... 10:00 a.m.

Lv. Portland (P. T.) ..... 10:30 a.m.

Ar. Seattle (P. T.) ..... 3:30 p.m.

GREAT NORTHERN RAILWAY

Lv. Seattle (P. T.) ..... 5:00 p.m.
Ar. Everett (P. T.) ..... 5:57 p.m.

ROUND TRIP SUMMER TOURIST RAILROAD FARES

(Subject to slight change)

Summer Tourist tickets not being on sale to Everett, Washington, it will be necessary to purchase tickets to either Bellingham, Washington, or Vancouver, British Columbia, for those returning via direct lines. For passengers returning via the State of California, the destination of the ticket should be San Francisco, one-way via Portland or Seattle, and an additional charge of $20.38 will be made to the fares shown below. Passengers must determine return trip route when ticket is purchased, as no change can be made after trip is started:

Boston	$145.40	Pittsburgh	$113.01
New York	138.32	Chicago	90.30
Philadelphia	133.14	St. Louis	85.60

Proportionate fares from other points.

PULLMAN FARES

	Standard Sleeper Lower Berth	Standard Sleeper Upper Berth	Tourist Sleeper Lower Berth	Tourist Sleeper Upper Berth
Pittsburgh to Everett	$28.13	$22.50	$	$ .....
Chicago to Everett	23.63	18.91	12.38	9.90
Omaha to Everett	19.88	15.90	10.50	8.40
Cheyenne to Everett	15.38	12.30	8.25	6.60

Requests for Pullman reservations should be made promptly to Mrs. W. P. Wiegering, Railroad Secretary, 352 Almeda Avenue, Youngstown, O.

* * *

NOTICE TO DELEGATES AND VISITORS

Will all delegates, visitors and Life Members, who are planning to attend the Convention please send at once for Pullman or Tourist Reservations to Mrs. W. P. Wiegering, Railroad Secretary, 352 Alameda Ave., Youngstown, Ohio.

* * *

ENTERTAINMENT OF DELEGATES

Mrs. Ada E. Wherry, 2124 Rockefeller Ave., Everett, Washington is Chairman of the Entertainment Committee for the W. G. M. S. Convention. All delegates, visitors, Life Members, and Life Directors who desire entertainment are urged to send their names and addresses to Mrs. Wherry at once.

Delegates, officers and missionaries are entertained in the homes of the people for lodging and breakfast. Visitors may be accommodated in homes for lodging and breakfast for $1.25 per day. Or in hotels as stated in the March Magazine page 486.

The United Presbyterian Church is located on the corner of Hoyt Ave. and 26th St. The parsonage, occupied by Rev. and Mrs. H. B. Jamieson is next door to the church at 2527 Hoyt Ave., Everett, Washington.

* * *

BELLINGHAM WELCOMES CONVENTION DELEGATES

To the delegates to the W. G. M. S. Convention at Everett, Washington, June 13th, next, the neighboring City of Bellingham, which is to share in their entertainment, extends its heartiest welcome. Arrangements are being made at Bellingham to entertain the delegates the day after Convention adjourns and show them some of the marvelous scenery that lies at its door. It will be impossible to give the delegates more than a glimpse at the scenery of this charming land in the time alloted. Any of the delegates who can extend their visit will find here a climate and scenery unsurpassed in any similar area throughout the world.

The sparkling blue waters of Puget Sound, dotted with its green-clad islands, snow-capped Mount Baker, (11,000 feet), rugged Shukshan, only two hours ride from the City over a magnificent mountain road, and the frequent glimpses of the Olympics and Mount Rainier to the West and South, form a never to be forgotten picture.

Come where the mountains meet the sea.

A poem written by a friend of the writer especially for this occasion most fittingly expresses our thoughts.

* * *

GREETINGS FROM BELLINGHAM

We greet you! Bellingham, the fair,
Extends her welcome from the air—
A twinkling light—from Baker's brow,
Shouts our glad welcome, tells you how
We welcome you.

Our arms reach out like Puget Sound,
Extending welcome all around;
We hand to you the City key,
That bids you enter, bids you see
Things old and new.

See our long shore line, see our ships,
Our warehouse stores, our docks and slips;
See our long marts of shop and store
That fill the plain along the shore—
Our pride and joy.

Our Hotels! Ah, we swell with pride,
For where in all the world beside,
Is found as here, where'er you roam,
Such wealth of cheer, such sense of home—
Without alloy.

We joy indeed in sea and wood,
But more than this in brotherhood,
That floods as light the dear old town,
Like sunshine's glow on Baker's crown,
Or snowy crest.

Our Churches speak and welcome you
To all that's high and fine and true;
They speak in Unison and say:
"Our homes, our hearts are yours today,
For you're our guest".

—Herbert A. Simpson.

* * *

A MESSAGE

Mrs. Fred W. Morgan

Before many days have elapsed we shall assemble in Everett, Washington, and the Convention for which we have all been planning and working and praying will be in session. For those who have attended in former

years, it will mean a renewal of many happy friendships, a revival of interest in the work and a new awakening of their own Spiritual lives. To those attending for the first time it will be a revelation. There, we shall hear news of our Mission Fields from our own missionaries in person. We shall have the opportunity to learn to know them, and their names thereafter will always hold a live meaning for us. And then it is a real opportunity to listen to the summary of the business transactions of the Women's Board. Careful, efficient hands guard our funds and apply them where they are most needed. The figures will surprise you. Underlying all this, there is a current of inspiration and blessing which does not admit of report in figures.

The women of Puget Sound Presbyterial have been meeting and praying and preparing for this convention. They have thought of every detail in arranging for our comfort and entertainment. May God's richest blessing be theirs.

All those attending the Convention should carefully examine the lists of committees, officers, Board members, delegates and missionaries, and decide to become acquainted with as many of them as possible. This opportunity in friendship is only one of the many blessings of our National Convention.

Let all the women of our church, pray for an outpouring of the Holy Spirit on our meeting. Let all who attend prepare their minds and hearts for the indwelling of the Spirit so that we may in turn carry the blessing and inspiration of the Convention to our missionary societies at home.

* * *

HOME MISSION CONGRESS

A Home Mission Congress, similar in kind but smaller in size than the Washington Conference was held in the Fourth United Presbyterian Church, Pittsburgh, Pa., May 22-25, 1931.

The purpose of this meeting was to face the Home Missionary problems confronting our own particular denomination.

Specially appointed delegates from different presbyteries came from all parts of the country. Organizations of different kinds in the Pittsburgh area sent lay delegates also.

In addition to the Home Mission leaders of our own church a number of outstanding men from other denominations discussed subjects of vital importance. Rev. J. C. Broomfield, D.D., President of the Methodist Protestant Church, discussed "The New Frontier in Home Missions"; Rev. Cleland B. McAfee, D.D., discussed, "America against the Background of the World"; Rev. John McDowell, D.D., President of the Home Missions Council, spoke on "Home Missions and the Nation"; Rev. R. W. King, D.D., Executive Secretary Home Missions Council, had for his theme, "Comity and Co-operation in Cities, Suburban and Rural Areas". Dr. J. Campbell White's message was "Redeeming Downtown Centers". The closing address was given by Rev. C. Wallace Petty, D. D.

CHEERING NEWS

Since sending forth our request for new subscriptions for the Magazine Shower at the Convention we have been cheered by many letters from delegates and presidents of societies assuring us of their help. *May we count on every society sending at least two new subscriptions for the Shower?*

The response to the appeal for five cents a member to complete the Mrs. George Moore Memorial Fund has also been gratifying. We are hearing that may societies are sending this contribution. The amount asked for is so small that we are sure every society is able to respond to this modest request.

If your society has not sent its contribution will you please do so at once. We want to report the full $10,000 raised by June 19, 1931.

* * *

FINALLY

The feast is spread, the guests will soon be on their way to the Annual Convention. May no material preparations so blind the eyes of any one that she may miss the vision on the "King's Highway". May the prayer of each eager heart be, "If Thy presence go not with me, carry me not up hence".

"Open my eyes that I may see,
Glimpses of truth thou hast for me;
Place in my hands the wonderful key
That shall unclasp and set me free.
Silently now I wait for Thee
Ready my God thy will to see
Open my mind, illumine me
Spirit divine."

* * *

QUESTIONNAIRE

1. How old is the Everett congregation?
2. What is the "Peace Arch?"
3. What offers a program for the Christian patriot?
4. Where is the "Sugar Bowl of the World?"
5. A Wedding ceremony with three "contracting parties"—Where?
6. 12 cars and 41 people going where?
7. "A little child shall lead them"—Who and where?
8. Who advised shutting the missionaries up and giving them a beating?
9. Maps on the ground—Made by whom?
10. Who wears the "most beautiful and most modest dress in the world?"
11. Everybody bought a book—Where?
12. A world famed plan above a little known car—Where?
13. Was the "Bacation" a success?
14. What country has changed its name?
15. Name the missionaries who arrived in U. S. A. during the month of May.

Thank-Offering Department

EDITED BY MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

THE LITTLE BLUE BOX

It sat on the table and mocked at me,
The little blue box in my care,
With its hollow sound, and its light, light weight,
And its short, neglected prayer.

For few were the coins that lay within,
And seldom the prayer was said,
And the open mouth, ever asking more,
Not often has been fed.

But there it rested in mute reproach
As I wilfully passed it by,
Or, to quiet my conscience, dropped in a mite,
But contented never was I.

And I cried to it, "Why do you goad me so?"
As I caught up the box in despair,
"There are many far better and richer than I,
And what is the use of my prayer?"

So I shut it away in a closet dark,
Behind a fast-closed door,
But the mischief was, I knew it was there,
And it troubled me all the more.

Then I set it out in a prominent place
Where daily observe it, I must,
And daily with coin, and daily with prayer,
I faithfully kept my trust.

And I said, "Dear Lord, if Thou ask of me,
The least of Thy servants, each day,
A prayer and a gift, it is little enough
Thy love and Thy faith to repay."

Now merrily clink the coins when they fall
As my offering steadily grows,
While with thankfulness, and prayer and love,
The little box over-flows.

And I praise our Lord for the gift to me
Of thy message of love, Divine,
For a teacher, a guide and comrade thou art,
Dear little blue box of mine.

—Mrs. Mary Clokey Porter.

THANK-OFFERING NIGHT AT EVERETT, WASHINGTON

This will be Saturday night June 20th, 1931. The service is one of worship, praise for His goodness to us during the year, and prayer for His continued blessing throughout the coming year.

Each presbyterial designates one of its delegates to act as Thank-Offering Bearer, presenting the amount of the presbyterial offering.

These with a missionary from Egypt and India, representing the women in these fields who give thank-offerings, enter the church in a processional.

One who attended for the first time the Thank-Offering night at Greensburg, Pa., last year said, that this part of the service alone was the most impressive. It represented the loyalty and earnestness of all the women of our church—the women of north, south, east and west with the women of our foreign fields.

To see women from every presbyterial, representing women working for the advancement of His kingdom, inspires cheer, encouragement and thanksgiving.

At this service the new pageant THE VICTORY OF LOVE will be presented for the first time.

Your secretary fondly wishes each reader could be in this service and enter into its worship. We know this is impossible but we ask you to unite with us in definite prayer for His richest blessing upon the service, upon each worshipper and upon each person having a part in the service.

Just now mark your calendar Saturday, June 20th, 7:45 p.m. Pacific Time.

Pray too, in your daily devotions for the convention.

Our readers will be interested in the presbyterials which have responded to the request to name a Thank-Offering Bearer and the order in which they were received:

1. Nebraska; 2. Kiskiminetas; 3. Monongahela; 4. Lake; 5. Kansas City; 6. Cleveland; 7. Northern Indiana; 8. Muskingum; 9. Allegheny; 10. Concordia; 11. Philadelphia; 12. Cedar Rapids; 13. Oregon; 14. Egypt; 15. India; 16, Texas; 17. Colorado; 18. Detroit.

PRAYER IS LIKE A TREE

"Its roots are faith. Its trunk is boldness.
Its branches are love. Its leaves are words.
Its fruit is all manner of blessedness.
It bears its fruit all the year around, like the trees of life in the heavenly city.
Its leaves, like theirs, are for the healing of the nations.
And the life-giving sap that renews it from day to day is the Holy Spirit of God."

PRESBYTERIAL THANK-OFFERING SECRETARY AND THE LOCAL SOCIETY

In 52 Presbyterials the Thank-Offering secretary has been elected to have charge of this department in her Presbyterial. These women are much interested in the great work and desire to help each of the societies.

The duty of the secretary of the local society is to keep the subject of gratitude before the members each month in an interesting and attractive way. Often the secretary wonders how to present the subject in a new form. Consult your Presbyterial secretary she will tell you of her plans for the Presbyterial work, also give you plans other societies have used successfully. She would appreciate you asking her for suggestions.

She can help you, too, by being present at at least one of your meetings during the year. In this way you learn to know her personally, and she can bring her enthusiasm and earnestness into the society as she presents her plans for your work.

It is not a good plan to change the Presbyterial Thank-Offering Secretary every year, for she becomes more valuable as she develops with the work. She will be more help to the

societies as she becomes better acquainted with you and your possibilities.

If you follow carefully the Honor Roll of Presbyterials each year in the July number of the Magazine you will note that the Presbyterials on the roll for the greatest number of years have had the same secretary for several years. One year of service is too short a time for any one to become acquainted with each society. One can not make plans for advanced work and carry them into each society and see the results of her planning, all within one year.

The Presbyterial Thank-Offering secretary is always faithful and is anxious to be helpful to you. You can help her by:

1. Answering promptly any communication received from her.
2. Sending to her any plans that have been helpful in your society.
3. Inviting her to a meeting of your society. Give her enough time on your program to present the work. (I heard of one secretary that was invited to a meeting for a talk on the work and at the close of a two hour program was given two minutes for her address).
4. Invite her to give your annual thank-offering message.

There are still a few presbyterials that have not elected a thank-offering secretary. In such cases the report blanks are sent to the corresponding secretary, who sends them to the societies. The work is so important that each presbyterial should elect a woman to lead the women of her presbyterial to recognize God as the giver of all blessings and to show them that they should express their gratitude by love offerings.

The 1931 Thank-Offering year is almost half gone. Is the Thank-Offering of these past six months a real expression of your gratitude to God?

Life Members

$25.00 each.

From April 1, to May 1, 1931

8. Mrs. Lena Pogue, Media, Ill. By Mrs. Nettie Goldsmith.
9. Agnes Martin, Philadelphia, Pa. By Anna J. McKee.
10. Anna Margaret Thompson, New Concord, Ohio. By her grandmother, Mrs. Marietta Barnes.
11. Mrs. Eleanor N. Bloom, Evans City, Pa. By her daughter, Eleanor L. Bloom.

Bible Readings

Isaiah 53:1-8—proven or fulfilled in New Testament records. Where found?

411. (v.1) Jno. 12:37.
412. (v.2) Phil. 2:7.
413. (v.3) Mk. 6:3.
414. (v.3) Jno. 7:52.
415. (v.3) Jno. 8:48.
416. (v.3) Jno. 1:11.
417. (v.4) Matt. 8:16.
418. (v.5,6) 1 Cor. 15:3.
419. (v.7) Matt. 27:12.
420. (v.8) Matt. 27:2,26.
421. Who were Jesus' associates on the cross?
422. Who asked for Jesus' body?
423. The Lamb on Mount Zion—no guile in his mouth—where found?
424. Where mentioned that through death he might destroy the devil?
425. A thief on either side—numbered with the transgressors?
426. Come let us reason together, etc.—where found?
427. Where the invitation to buy wine and milk without money?
428. My spirit—and my words which I have put in thy mouth shall not depart?
429. He will make her (Zion's) wilderness like Eden?
430. Awake! put on beautiful garments. There shall no more come into thee the unclean?

Young Women's Department

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

MOTTO—"Do not be a mere STARTER—Be a FINISHER."
AIMS—1. Support the Special so that Egypt may have a share, too.
2. A Circle or a Y. W. society in every congregation.
3. Support each of the Seven Departments.

YOUNG WOMEN'S SPECIAL WORK FOR 1930—1931

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. J. W. Pollock, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Corsicana, Texas, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Ethiopia; Miss Mary Cole, Wadi Halfa, Sudan, $1,600. Total askings, $8,630.

NEW YOUNG WOMEN'S SOCIETIES

Beaver Valley Presbyterial—Elwood City Y. W. M. S., 18 members; 1st Beaver Falls King's Heralds, 16 members; Highland, New Castle, The Baird M. S., 40 members.

Chicago Presbyterial—Hoopeston "El Mabsuteen" (Happy Ones), 15 members.

Caledonia Presbyterial—2nd Buffalo Mary Logan Mission Circle.

College Springs Presbyterial—Coin Y. W. M. S., 7 members.

Delaware Presbyterial—Walton E. R. L. W., 14 members.

Kansas City Presbyterial—Kansas City, Kansas Tri Delta, 12 members; Topeka Anna Y. Thompson Society, 8 members.

San Francisco Presbyterial—Ingleside Community Mildred Circle, 18 members.

Spokane Presbyterial—4th Spokane Y. W. M. S ., 9 members.

Monongahela Presbyterial — 4th Pittsburgh Teen Age Circle, 16 members; Brookline Blvd. Teen Age Circle, 15 members; Hebron Y. W. M. S., 24 members; Noblestown Y. W. M. S., 10 members; Rennerdale Teen Age Circle, 10 members; Robinson Run Teen Age Circle, 16 members; 1st Pittsburgh Y. W. M. S., 15 members.

One of the aims for the year just closed was to have a circle or other Y. W. society in every congregation. That this is being taken seriously the societies reported above would indicate. But we are still far from the goal. Let us continue the aim for the new year. Of course the desire is not just to organize everywhere but to have an interest ever developing in the real business of the Church,—MISSIONS. Let us capture the young people for righteousness.

WHY NOT ANOTHER MISSIONARY MAGAZINE?

Would it be feasible to promote a third missionary magazine? One of our societies has asked that the teen age group might have its own magazine. It thinks that this should be done for the high school group. There is a department in *The Women's Missionary Magazine* for the use of all Y. W. societies of whatever name. But why not have a *separate* magazine?

1st. Because, as has been said, there is a department already for these girls.

2nd. A request went out for material for the special use of the mission circle age and none came in. A column would be devoted to material if it were furnished. If *no material* came for *one column, how get up a magazine?*

3rd. Even cheap paper put in magazine form is costly. Many subscriptions would be necessary to break even. Seven thousand subscriptions would not begin to pay for *The Junior Missionary Magazine.* With only about eleven thousand members of all ages in the Y. W. Department it would be impossible to have a magazine edited and printed for the high school group alone unless a prohibitive price were asked for subscriptions.

4th. The high school group is dealing with mature books all the time. It is sent to the public library to seek

out information. It is learning to depend on itself. It is able to comprehend what it reads in sufficient measure. Therefore it seems unwise to assume that it is not able to understand mature thought in missionary lines. At the same time, we shall welcome contributions meant particularly for the high school age and shall devote space to their publication. If you have something appropriate, share it with others. In this way you will be a real helper.

THE FINAL TEST

There is great interest as to the winner of the high award in high school or college. Who shall it be? is the question in the mind of friend and acquaintance. All are sure of elimination number one,—he who has merely limped the years through. The earnest plodder is not of his class.

Number two is the sporadic one,—*on*-one-day and *off*-the-next. The third one cannot qualify, not because of lack of scholarship or faithful pursuit, but due to short residence in this particular school.

The winner must be chosen from other than those mentioned above. Scholarship, character, habits, initiative and other qualities are considered. In short, a well-rounded person is the one to secure the prize.

A best citizen prize was to be awarded in a certain high school. The choice which was being made secretly finally narrowed to three fine boys. Each was sent in turn on an errand for the high school principal to a senator residing in the town. The World Series games were just on. It so happened that the first boy was sent on the opening day, the next on the day of the second game and the last on the third day. All the boys were quite interested in the senator's fine living room with all its appointments. While the senator was in his office answering the note addressed to him, the preliminaries of the game were begun. Graham McNamee at the microphone was making things interesting. Shortly after the ball was tossed and the game had begun to get heated, the senator came out with the message in hand. In each case he invited the boy to remain and hear the game through and as often the invitation was politely declined as the principal would expect a prompt return. Now not one of these boys was conscious that he had been keenly observed by means of a mirror in the senator's office, even to the expression of face, all the time he had been in the home.

When the final day came, every one was alert to hear the great announcement. Then the senator related how a decision had been reached; how one boy outshone the other two in his estimation. While alone in the room with no onlooker as far as he knew, when over the radio came the strains of "The Star-Spangled Banner" by the band, he arose and stood quietly until the number was completed. The senator considered this a case of true loyalty and one that promised citizenship of a high order. Loyalty whether seen or unseen is a very fine characteristic.

Suppose a similar test were given to us as Christians. How many exercise loyalty if the minister happens in? To be in the House of God seems to require loyalty. Godly people keep some from doing that which otherwise they might not be averse to doing. Some have less trouble being faithful if the weather is just right, not too hot or cold or wet or dry. How many of us are as true when out of the public eye as when under scrutiny? Are we conscientious in every day living? Do we have a conscience void of offence toward God and man like the Apostle Paul?

What a church there would be if every member could pass the test in loyalty! What strong missionary societies if each and all the members were perfectly dependable! What strides would be made in world evangelization if professed Christians were working at *the business* of the Church, MISSIONS!! What if like

Jesus we pleased not self but always did the Father's will! Yes, loyalty is the final test, a loyalty that will make us true through and through.

THE YOUNG WOMEN'S SPECIAL FUND

We regret to report a deficit this year in this fund, nearly eight hundred dollars of a shortage. There was a deficit last year, too, but a much smaller one. Ordinarily the goal is passed. With an increased number of societies as shown by the report, next year should again see the fund up to present askings, $8630, and even beyond. It is not possible to share with Egypt this year as we had hoped. Surely those societies receiving kerchiefs a year ago from Egypt because of compliance with the rules laid down will still feel a desire to share in a return gift to Egypt. *Begin now to make a good showing for* 1932.

Is there a felt need for a device such as used by the Juniors to help gather the Special, especially among the "Teen Age" societies? On reading this, please write your conviction in the matter to this Department.

THE TEN POINTS

May we publish again these points assuring societies that although no presbyterial has as yet qualified, the standard is still in force. Some think it is too difficult. But when a standard is set, is it the thought to make it easily attainable? Would it not cease to be a challenge if it could be reached with but little effort? Nothing written in by the W. G. M. S. in convention is impossible. Colorado Presbyterial almost won it a year or two ago. It was one hundred per cent organized, the most difficult one of the points. Perhaps 1932 will see it with its award—who knows?

In order that our minds may be refreshed and our wills encouraged to follow the old, old adage, "If at first you don't succeed, try, try again!"—the points are again presented. The new year should bring high resolves and fresh determination.

1. A young women's society or circle in every congregation.
2. Reports in on time.
3. Every society a contributor to each of the seven departments.
4. A Thank-Offering by every society.
5. Every society a contributor to Young Women's Special Fund.
6. The presbyterial to have average of $1.00 per member for Special.
7. Ten regular meetings during the year.
8. A Young Women's rally annually, at presbyterial or other time; one or more representatives from each society at rally. If held sectionally, representation in same proportion.
9. Every society to complete definite study of mission book during year. (Not to take time of regular program.)
10. One-half membership readers of *The Women's Missionary Magazine.*

SPECIAL WORKERS' COLUMN

We had hoped to have another contribution in this number of the Magazine keeping you informed of the doings of some worker. So far none has come. Mrs. Pollock of Frenchburg, Mrs. Adams of Jubilee Hospital and Miss Mary Coie, on furlough from the Sudan have already contributed articles. We hope to hear very soon from Miss Sallie Dickey of Texas, Mrs. Ruth Walker of Ethiopia and Miss Dora Whitely of the Pasrur G. M. B. S.

It is a pleasure to report that Mrs. Pollock of Frenchburg who has recently had a hospital experience is making progress toward health.

Methods

The Methods page grows in popularity. A goodly number of new programs come in for review and to be placed in the Loan Department at the Board rooms. Your new year-book and good ideas in carrying out a successful missionary evening will be welcome.

Mrs. C. C. Custard, 341 Center Ave., Butler, Pa., has forwarded the 1931-32 1st Church W. M. S. year-book for review. It is quite full of helpful ideas. An information page near the first gives the outstanding features at every meeting besides other announcements.

A matter of real interest is a birthday party. The biblical quotation over it is "I said days should speak and multitude of years should teach wisdom." How true! January is to have a "Reciprocity" day. In March temperance and other reform questions are to be considered. "My people are destroyed for lack of knowledge." What a commentary is this spoken so long ago and yet true today!

Here is a little verse to ponder:

"Live well thy day!
The westerning sun moves on apace,
And ere we know has run the race.
Live well thy day!"

2nd Church Butler has also sent its very attractive new book, Mrs. J. I. Sutherland, 559 Third St., Butler, Pa., correspondent. She says "We have nothing original in it but I want you to know that we appreciate the Methods page in the Magazine and have adopted some of its ideas." Is that not a pleasing comment? Sometimes when you wonder it if pays to do the work required to formulate such a page—especially when so many admit by silence or a negative reply to a questionnaire that the Y. W. Department and all it contains is of no value to them—just one word of appreciation helps a lot. The aforesaid program gives reason to suppose that all available members are used in some capacity during the year. The missionary urge is emphasized by a quotation from Schwartz: "The work of winning the world to Christ is the most honorable service in which any human being can be employed."

The W. M. S. of 1st Wilkinsburg presents its new program. Early in the book its creed is found: "The Missionary Creed", "I believe in Home and Foreign Missions. I believe that they were divinely instituted by our Lord and Savior Jesus Christ, that we who were once afar off are made nigh by the blood of Christ. I believe that the command that the Gospel be preached to every nation is as binding on us today as it was on those to whom it was directly given. I believe that the peace, the comfort, the joy, the hope in life come from our knowledge of the Great Saviour, and that it is our duty to tell the glad tidings to the people who know Him not. I believe that He has called some of us to go to foreign lands and that to the rest of us He has delegated the mighty work of sending; and so, believing, I will work. Amen." For a detailed report,—and many good things are to be found,—write Mrs. S. A. Taylor, 617 Whitney Ave., Wilkinsburg, Pa.

October to June programs on a single folder! It came from Germantown, Pa. "An evening in a missionary library", a "Foreign Mission forum", two mission study programs, a "Magazine meeting" and other features,—all in this small compass! For details write Mrs. Robert Killough, 24 North Front St., Philadelphia, Pa.

A red cover, lettered and decorated in black ink, hails from the Y. W. M. S. of West Alexander, Pa. A fitting and clever sketch, illustrating some feature of each month of the year, precedes that particular month. Each month is thus treated. A full study of the home and foreign books is planned. The Prayer Cycle is to be in charge of a definite person so we

may expect this society to be faithful in intercession. It would be well if every society were supplied with the Cycle and would use it regularly. To get the full import of this book you should see it. Mrs. James Lewis of West Alexander is one of the sponsors.

The year-book of the W. M. S. of Mt. Lebanon is full of interest. It is a booklet of many pages. A quotation on a front page reads thus: "If God writes on one side of open doors, He writes responsibility on the other side." Four suggestions are given for the growth of the society:—1. Use the Prayer Cycle. 2. Attend the monthly meeting and invite others. 3. Read more missionary literature. 4. Pray for missions.

The "Women of the Bible" is the general subject for the devotional periods. Rev. H. H. McClellan of the Sudan presented moving pictures on "Life in the Sudan" at one meeting. A trip to the Orphans' Home in June will be a red letter day. The December one seems to be a sort of mystery meeting. The subject is "The Christmas Feast." Wonder what? A news reporter is to appear at nearly every meeting. Of course it is not to be gossipy news,—perhaps word from our different mission fields. Many other interesting items are to be found in the book. Two quotations are here given, one by Dean Farrar, as follows:—"Each day, each week, each month, each year is a new chance given you by God. A new chance, a new life, this is the golden, the unspeakable gift which each new day offers you."

The other is by Henry Van Dyke:—"Every task however simple sets the soul that does it free; Every deed of love and mercy done to man is done to Me." Mrs. J. C. Pinkerton, 1403 Tolma Ave., South Hills Branch, Pittsburgh, Pa., is chairman of the program committee.

The Una Coie Mission Circle of Minden, Nebraska, the correspondent being Mrs. Val Jensen,—submits its new program, called the "Calendar." The girls of this new society are busy with both study and hand work. They put on a pageant at Thank-Offering time. The correspondent said "They are surely willing workers." Some leaders are slow about asking members in new societies to make pledges to the support of the work. Not so in this society. On the program it is mentioned that there shall be pledges, voluntary of course. No doubt the thought was that each should give as she had been prospered.

A few presbyterials have sent in their annual or semi-annual programs. It might be helpful to those making out convention programs to see what some other presbyterial has enjoyed. Such programs might be placed in the Loan department at 904 Publication Building, Pittsburgh, Pa. If you think this worthwhile, will you not send in a copy of the program of your last meeting?

"Next to the establishment of the Christian church and the founding of the common school the coming of the 18th Amendment has done more for the welfare of childhood and youth than any advance in the history of civilization."—Joy Elmer Morgan, Editor of the *National Education Association Journal*, the official organ of the educators of America.

"The Massachusetts Bureau of Labor Statistics showed in 1905 (wet) that 84 per cent of all criminals under conviction in correctional institutions of that state owed the condition which induced the crime to intemperate habits."—*Value of Law Observance*, Department of Justice, 1930. Page 31.

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

On May 7th the writer will have been in Columbia Hospital for four months. During all that time there has never been a day in which her heart has not been cheered and comforted by messages from friends at home and abroad telling of their prayerful interest in her recovery. She is now making strenuous efforts to learn to walk, beginning on April 29th; her knees have been so long inactive that the muscles refuse to bend without a great deal of pain. She has been on the lawn twice in a wheel chair and was allowed to preside at two Association Board meetings held in the hospital. Her heart is full of thanksgiving to the Lord for His mercies toward her and to her many friends for all the kindnesses she has received.

The month of May is always a busy season as we have to get our reports ready for the General Assembly and for the annual Convention held in June. Then we also write letters to the missionaries elect and likewise to missionaries returning from their fields.

According to a letter written to me on April 29th, Miss Evelyn Cathcart of India was due to arrive in New York May 1st on S/S Aquitania. Miss Henrietta Cowden of India is expected in New York May 11th, having sailed from London on S/S American Farmer. A cable received from Alexandria advises the sailing on April 22nd of the Misses Jeanette L. McCrory and Margaret A. Smith of Egypt, and Hazel Bennett and Kate A. Hill of India. These four missionaries are due in New York on May 12th. We are grateful that the Lord planned that Miss McCrory and Miss Smith should sail on the same vessel with two of our missionaries from India because they will be a help and comfort to them in every way. On May 20th Miss Ida B. Whiteside, Miss Margaret Bell, and Mrs. Sara M. Eby are due to leave Egypt on the President Garfield. Miss Whiteside is coming to America for her regular furlough while Miss Bell and Mrs. Eby are to be in this country for the summer only.

Letters must be written in the month of May to all the missionaries whom we are hoping to invite to attend the Convention at Everett, Washington, as our guests. That's a big problem this year because the expense of traveling such a long distance is so great. The success of every one of our Conventions depends largely on the number of missionaries in attendance as the women of the Church are anxious and eager to hear as many of the missionaries at home and abroad as is possible. So we are studying over the problem of how many we can send and then writing letters inviting these persons to attend. Each member of the Board also has her part of the program to prepare and send to the President of the Convention, so you see with special housecleaning, etc., etc. the members of the Board have a busy, busy time during the whole month of May.

We are also busy with correspondence with applicants. During the year that has just closed we have elected seven or eight missionaries to the various fields and will elect as many more as measure up. A recent article from one of our mission fields states that all their requests to the Women's Board for additional workers have been disregarded. This is a grave mistake. There is no request for workers from any of our fields that does not receive careful and prayerful attention, but we will not send any out of whose fitness we are in doubt; so we have a great many more applications than elections. In accordance with the Saviour's command we pray the Lord to thrust out the laborers into His harvest and we

elect only those whom we fondly believe He has thrust out. As soon as we elect a missionary we at once begin to pray that if we have made any mistake the Lord will hinder her sailing. That prayer, too, has been answered in a number of cases. We are trying to obey the Master's command as fully as possible.

Cupid is depleting the ranks of our missionaries in Egypt. Three splendid workers have notified us that they expect to leave our ranks, change their names, and help establish Christian homes during this year 1931. Our best wishes accompany them wherever their lot may be cast because we know that their homes will be lights in dark places. We will fill these vacancies with new missionaries if the Lord makes it possible.

We are being asked for short term workers, notwithstanding the fact that every one of our mission fields knows we will not send short term workers unless it is a case of dire necessity because we wish to confine our support to those taking up foreign mission service for life.

Letters from all our fields report the health of our missionaries as pretty good. A letter from India says that our beloved Dr. W. T. Anderson is better and has returned to his home in Rawalpindi. We pray that he may recover normal strength to continue the wonderful service he has given to India for so many years. Miss Lillian McConnell is again able for work; we are duly thankful that prayers in her behalf have also been answered.

Letters from India state that much of the material for the new Memorial Hospital in Sialkot is on the grounds so we know work will soon be commenced. The plant will cost a little more than we originally planned for because the Board suggested that a good wall be built all around the acres of land that are purchased. The Mission had not estimated for the cost of that wall when the price of the hospital was reported to us.

ETHIOPIA

By the request of the Abyssinian government that country is to be known henceforth as ETHIOPIA. We are all pleased with this action because Ethiopia was the Scriptural name and we like it a great deal better than Abyssinia. So when any of you are writing to our missionaries in Addis Ababa, Gorei, or Sayo, please address your mail to Ethiopia.

PRAY

Pray for a great outpouring of the Spirit on the entire Church that saints may be edified and sinners converted; that the women of the Church may consider it a great honor and opportunity to belong to some one of the missionary organizations of the congregation and thereby become enrolled as the Lord's ambassadors; that readers of *The Womens Missionary Magazine* may be multiplied so that the women may have all the information possible concerning the work of the Kingdom with which the Lord has called us to become identified. Pray that the Everett Convention may be the most spiritual one ever held and that the delegates may have a safe and comfortable journey to and from their homes. Pray that the Lord will thrust out into His harvest fields laborers sufficient for the work already commenced and for filling the vacancies caused by marriage, illness or death.

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

It is with feelings of very real sorrow that we mention the death of Mrs. John Heslip on yesterday, May 4. Mrs. Heslip was a most valuable Junior worker not only in her own church where for many years she was the superintendent of the Junior Society, but also in Cleveland Presbyterial where she served as Junior Secretary for a number of years. This year the report was compiled by another Secretary. She was also a most valued contributor to *The Junior Missionary Magazine* for which she wrote many stories. She willingly gave of her talents and of her time, even when away upon vacations, to write stories or pageants for the Juniors. Her stories were interesting and helpful and were eagerly awaited by the children. Her pageants were well written and full of meaning. We shall miss her, but her influence lives on in the lives of countless Juniors for whom she so willingly gave herself in loving service.

The Junior Society of Second United Presbyterian church of Butler, Pa. was awarded the memory work cup and the Junior Society of Fairview received the membership cup on Saturday afternoon, April 25, at the Annual Rally of Butler Presbytery, held in the Second church, Butler, Pa.

Eight groups of children, representing junior societies in that many churches of the presbytery, took part in the rally, reciting from memory passages from the Bible, which had been learned in the past year. Fine training and splendid co-operation on the part of both the teacher and the children were evidenced in every performance. The efforts of each group to do its best made the work of the judges a particularly hard task.

Honorable mention was given the group of First Church, Butler, and Fairview by the judges in the memory work. Four junior societies were named by the judges as showing an increase this year in their memberships over those of last year. These societies are Fairview with an increase of 35 per cent; Meridian, 26 3-4 per cent; Zelienople, 13 1-2 per cent; and Second, Butler, 3 2-3 per cent.

While the judges made their decisions, the children were entertained by Miss Clara Bartley, who told a story which proved to hold the undivided interest of the children. Mrs. C. C. Braham, president of the presbytery missionary group, spoke briefly, and Mrs. E. Burt Evans presided announcing the speakers and groups and introducing the judges.

Mrs. R. W. Doty, chairman of the judges for memory work, presented the cup to Second Butler, and Mrs. James Minteer accepted on behalf of the society. Other judges of the memory work were Miss Ruth Chapman and Miss Ruth Beam. Miss Daisy Brown presented the membership cup to Fairview and the cup was accepted by Miss Mary Black. Mrs. W. H. Kamerer assisted Miss Brown in reaching this decision.

Juniors of First and Second churches of Butler were hosts to the remainder of the children during a social hour at the close of the contest. Refreshments were served and a pleasant time was enjoyed.

JUNIOR EXHIBIT

For the benefit of any who may have not read the directions for mailing packages to the Junior Exhibit, which directions were given in the May *Womens Missionary Magazine*, we repeat. The Chairman of the Exhibit Committee is Mrs. R. W. Markham, 2313 Wetmore Ave., Everett, Washington. All packages are to be sent to Mrs. Markham at the above

address. Please send your packages in time to arrive in Everett not later than June 15th. Please take into consideration your distance from Everett and mail all packages in ample time. All packages should have the donor's name and address included, that proper credit may be given. If any articles are designated, this designation should be securely attached. In order that the various schools may receive an equitable portion of the Exhibit, undesignated articles are preferred.

Indian Department

MRS. J. FRENCH KERR, Secretary, 115 E. Fairview Ave., Connellsville, Pa.

THE AMERICAN INDIAN

Excerpts taken from the report of Committee on Indians by Seth Vander Werf, Chairman and Helen M. Brickman, Director, Religious Work, Indian Schools. Given at the Home Missions Congress, Washington, D. C., December, Nineteen Thirty.

It is doubtful if any race has ever passed through such a succession of life-changing experiences as have the American Indians in the last 300 years. Throughout these years, the two most powerful influences in bringing the Indians in contact with the white man's way of life have been the church and the government. Christian missionaries knew the Indian even before the government began its existence, and they have been re-enforcing, supplementing and blazing new trails. The fact must be faced, however, that in spite of the efforts of the government and church, great numbers of Indians have remained indifferent and passive, clinging to as much of the old life as possible, adopting only such new ways as the fight for existence demanded.

The American Indians today are being plunged into still another transformation. The society of an industrial machine age is closing in upon them and they are being forced to exert some effort in adjusting themselves to the prevailing civilization. The problem of adjustment looms large in view of an awakening to race consciousness among the Indians on both continents in the western hemisphere. Just beyond our southern border there is Mexico with its Indian psychology and background. There are the States of Central America with their thousands and hundreds of thousands of Indians. There is South America with an Indian population of many millions. The Indian problem is becoming one which the churches in the United States must think of as extending over the two continents of this western hemisphere.

The task, in this country and in others, will demand on the part of both government and church the fullest possible understanding of Indian psychology and background, a keen comprehension of present conditions existing among the Indians, a love and respect for their cultural inheritance, and an utter dependence for strength and guidance upon the Saviour of all mankind.

Even though for many years a process of absorption into the general population of the country has been going on, there are still over 200,000 of the 355,000 Indians in the United States over whose property the government must keep some protection until they have more business and legal training. The greatest need among the Indians is for an every day Christianity that concerns itself with all the problems and activities—the life situations—of the individual Indian man, woman and child. We must not be concerned so much with destroying what the Indan has, as with starting where he is, building upon his background and leading him slowly on to a better and more abundant life.

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,
904 Publication Bldg., 9th St., Pittsburgh, Pa.

MISSION STUDY TEXT BOOKS AND HELPS

1931—1932

Foreign—Senior

Christ Comes to the Village—Cloth 75 cents; paper, 50 cents.

How to Use—"Christ Comes to the Village", Price 25 cents (Not ready).

A Set of Six Posters—50 cents per set (Not ready).

Foreign—Junior

Open Windows—By Mary Entwistle. A story-study book for boys and girls from 9 to 13 years. Price 50 cents in paper.

How to Use—"Open Windows", Price 15 cents (Not ready).

Beginners

Matayi and Prayma—Candy and Love. Price 25 cents.

Home—Senior

We recommend to those who have not yet used the denominational text book of last year, **"At Work in the Home Land,"** that they make plans to study it this year. Every United Presbyterian woman should be familiar with the facts of our mission work in the home land as related in this book.

The interdenominational home text book for the coming year is **"God and the Census,"** by Robert N. McLean. The price is $1.00 in cloth; 60 cents in paper. It is now ready for distribution.

Leader's Manual to Accompany "God and the Census" This pamphlet presents practical and interesting plans for activities in study, discussion, and service which will combine to make a well-rounded course on home missions. Ready in June. Paper, 50 cents.

Home—Junior

"Out in the Country," by Hazel V. Orton, Secretary of Elementary Work of the Missionary Education Movement. A Friendship Press text on rural life in America. This course contains a series of stories dealing with some of the problems of farm children in this country. Possible teaching procedures containing background material, suggested activities and enterprises, will be helpful to the leader. Ready in June. Cloth, $1.00; paper, 75 cents.

We are hoping that every Junior Society that has not studied **"The Uplift"** will do so before taking up the study of any other text book. Price, 50 cents. **"How to Use"** 15 cents.

HOME PROGRAM LEAFLETS

The following **Home** leaflets are for programs in connection with "At Work in the Home Land".

Is America Part of the Non-Christian World?—3 cents.

Historical Sketch—Freedmen, 3 cents.

Hospitals—Freedmen, 3 cents.

Women's Work in Freedmen's Missions, 2 cents.

Her Own Story, 3 cents.

The Plea of the Submerged Tenth, 3 cents.

The Americanization of the Native American, 3 cents.

A Needy Race, 3 cents.

Work at Simnasho, 3 cents.

Cleanliness Next to Godliness, 3 cents.

Wabidan, 3 cents.

Chuck 'Likely, 3 cents.

Medical Work at Frenchburg, 2 cents.

I'm the Janitor, (new) free for postage.

Early Days at Ezel, 2 cents.

Our Work Among the Aliens, 2 cents.

Parsonage Work, 3 cents.

New Leaflets

Sacrificial Giving, 2 cents.

Reveries of a New Missionary, 3 cents.

My Friend the Shulla Woman, 3 cents.

Bamba (reprint), 5 cents.

Sixteen Missionary Programs (revised) 5 cents.

Women of the Bible—A new Devotional Service, 2 cents.

People of India, 3 cents.

Purpose and Plan of the W. G. M. S. Send one cent for postage.

Little Neighbors of the World, 25 cents each.

Suggestions to Literature Secretaries of Local Societies—free for postage.

Pageants

No Room, 3 cents.

Voices of the Women, 10 cents.

Three and Thirty Missionary Games, 5 cents each.

For other leaflets and pageants, send for our catalogue.

Maps

The maps of our foreign mission fields—Egypt, India, and the Sudan including Ethiopia—can now be secured for 35 cents each, or the three maps for $1.00. These maps have been listed at $1.00 each, or three for $2.75.

Prayer Cycle

Are you using it daily? If not, send to above address for one and join the circle of those who unite in definite petitions for our work and our workers. The price is 10 cents each; $1.00 per dozen; or $7.50 per hundred.

Treasurer's Report for April 1 to 15, 1931

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Women's Asso. Work: Orphan's Home	Women's Asso. Work: Home for Ag. People	Women's Asso. Work: Columbia Hospital	Isaiah	Temperance	New World	Mrs. Moore Memorial Fund	Miscellaneous	TOTAL
Albany	122.00	222.00	55.00	27.00	33.00	26.00	34.00	40.00	28.00	10.00	7.00	3.00	3.00	14.00	27.00				651.00
Allegheny	770.00	843.00	440.00	162.00	177.00	95.00	243.00	296.00	112.00					56.00	62.00				3256.00
Argyle	44.00		110.00	11.00	13.00	11.00	26.00	88.00	10.00	15.50				11.00	12.00				351.50
Arkansas Valley	28.00	416.00	36.00	21.00	23.00	17.00	39.00	113.00	28.00	23.40				12.00	20.00				776.40
Beaver Valley	730.00	1050.00	342.00	179.00	265.00	101.00	38.00	235.00	113.00	58.00				49.00	81.00		3.00		3244.00
Big Spring	56.00	196.00	88.00	41.00	45.00	15.00	11.00	37.00	17.00	11.00	1.00	3.00		9.00	16.00				546.00
Boston	370.00	200.00	138.75	45.00	68.00	10.00	44.00	67.00	24.00	22.60				38.00	28.00				1055.35
Butler	281.37	174.00	269.00	141.00	121.00	88.00	116.65	108.00	91.00	50.00	171.00			36.00	93.00		5.00		1745.02
Caledonia	148.00	415.00	126.00	111.00	108.00	71.00	64.00	151.00	83.00	25.00	30.00	23.00	20.00	23.00	62.00		4.00		1464.00
Cedar Rapids	53.00	386.00	33.00	37.00	26.00	13.00	31.00	72.00	15.00	17.00	2.00	1.00	1.00	5.00	13.00				705.00
Chartiers	393.00	1142.00	652.00	213.00	251.00	104.00	159.00	263.00	145.00	65.85	27.00	23.00	27.00	43.00	108.00		21.40		3637.25
Chicago	301.00	200.00	152.00	88.00	101.00	65.00	39.00	77.00	183.00	24.87	38.00	16.00	8.00	29.00	51.00				1372.87
Cleveland	649.00	275.00	343.00	140.00	159.00	99.00	188.00	366.00	137.00	75.00	66.00			49.00	75.00		3.00		2624.00
College Springs	50.00	442.00	52.00	20.00	26.00	13.00	38.00	35.00	16.00	10.10	28.00			10.00	14.00		4.00		758.10
Colorado	83.00	74.00	91.00	80.00	58.00	39.00	41.00	173.00	38.00	18.00	5.00		5.00	19.00	27.00				751.00
Concordia	5.00	20.00	14.00	7.00	7.00	3.00			4.00	3.00				8.00	2.00		2.00		75.00
Conemaugh	58.00	139.00	41.00	23.00	18.00	10.00	36.00	108.00	19.00	12.10	15.00	10.00	11.00	10.15	14.00				524.25
Delaware	145.00	380.00	185.00	62.00	99.00	20.00	46.00	65.00	20.00	28.30	8.00	7.00	7.00	14.20	27.00		27.90		1141.40
Des Moines	53.00	385.00	41.00	25.00	27.00	15.00	18.00	57.00	21.00	22.00	2.00	2.00	2.00	14.00	13.00				697.00
Detroit	123.00	8.00	78.00	16.00	17.00	13.00	23.00	10.00	8.00	7.95	3.00	2.00	2.00	7.00	13.00				330.95
Frankfort		76.85	10.00	2.00					2.00	3.60				3.60					98.05
Hudson	82.00	131.00	55.00	24.00	24.00	7.00	27.00	32.00	14.00	6.00	7.00	6.00		5.00	10.00	5.00			435.00
Idaho	14.00	31.00	21.00	5.00	6.00	4.00	9.00	8.00	4.00	6.00				7.00	6.00				121.00
Illinois Southern	102.00	388.00	75.00	42.00	54.00	22.00	15.00	133.00	30.00	29.00	11.00	10.00	7.00	14.00	31.00		15.00		978.00
Indiana	24.00	221.00	42.00	12.00	20.00	17.00	8.00	55.00	15.00	11.25	2.00	2.00	2.00	7.00	12.00		4.50		454.75
Indiana Northern		2.00	3.00	3.00		4.00			2.00	2.00	2.00		2.00	7.00	1.00		.85		28.85
Kansas City	58.00	626.00	68.00	31.00	43.00	20.00	13.00	37.00	29.00	24.95	11.00	12.00	11.00	6.00	11.00		1.00		1001.95
Keokuk	83.00	276.00	39.00	27.00	34.00	13.00	10.00	59.00	27.00	14.00	2.00	1.00	2.00	10.00	13.00				610.00
Kiskiminetas	399.50	176.00	169.00	53.00	116.00	68.00	48.00	166.00	83.00	25.00	7.00	6.00	3.00	30.00	35.00		4.00		1388.50
Lake	255.00	691.00	270.00	116.00	142.00	37.00	80.00	207.00	80.00	38.90	8.00	6.00	9.00	19.00	38.00		22.25		2019.15
Los Angeles	333.00	400.00	313.00	71.00	65.00	49.00	53.00	131.00	57.00	27.45				25.00	36.00				1560.45
Mansfield	85.00	210.00	93.00	63.00	64.00	20.00	31.00	29.00	19.00	13.45	1.00	1.00	1.00	6.00	20.00				656.45
Mercer	206.00	300.00	121.00	45.00	104.00	42.00	80.00	25.00	25.00	16.00	37.00	17.00	16.00	15.00	25.00				1074.00
Monmouth	71.00	89.00	71.00	32.00	41.00	12.00	39.00	42.00	17.00	20.00				10.75	10.00				454.75
Monongahela	1359.00	1836.00	813.00	248.00	743.00	330.00	521.00	561.00	382.00					27.00	156.00				6976.00
Muskingum	138.00	200.00	108.00	59.00	61.00	43.00	39.00	182.00	45.00	38.00	13.00	7.00	6.00	44.00	36.00				1019.00
Nebraska	50.00	265.00	54.00	26.00	42.00	27.00	43.00	86.00	59.00	22.65				15.00	22.00		1.50		713.15
New York	41.00		19.00	14.00	15.00	1.00			2.00	2.00	1.00			3.00	2.00				100.00
Ohio First	102.00	300.00	133.00	40.00	55.00	27.00	37.00	48.00	24.00	16.50	9.00			17.00	16.00		3.00		827.50
Ohio Northwestern	84.00	447.50	47.00	11.00	18.00	14.00	30.00	52.50	17.00	11.60	11.00			14.70	19.00			2.00	779.30
Oklahoma	121.00	15.00	22.00	8.00	13.00	16.00	8.00	2.00	13.00	10.00	7.00	7.00	7.00	15.00	8.00		1.00		273.00
Oregon	76.00	129.00	16.00	37.00	26.00	18.00			11.00	11.05	3.00			28.00	8.00		1.00		364.05
Philadelphia	409.00	700.00	500.00	130.00	180.00	94.00	87.00	342.00	86.00	20.00				24.00	32.00		2.00		2606.00
Puget Sound	243.00	293.00	106.00	60.00	63.00	33.00	17.00	63.00	42.00	14.00	8.00	5.00	8.00	26.00	19.00		6.00		1006.00
Rock Island	62.00	300.00	89.00	39.00	43.00	28.00	19.00	93.00	38.00	17.50	4.00	4.00	1.00	16.00	20.00				780.50
San Francisco	32.00	317.00	37.00	28.00	28.00	20.00	21.00	3.00	26.00	11.75				12.00	10.00		5.00		550.75

Spokane	48.00	51.00	45.00	28.00	28.00	9.00	8.00	27.00	18.00	5.00	2.00	2.00	5.00	7.00																	285.00
Steubenville	200.15	588.50	226.75	64.00	69.00	18.00	50.00	128.00	31.00	21.30	20.00	20.00	29.75	46.00																	1524.45
Tennessee	150.00		32.00	22.00	32.00	11.00	10.62	1.80	7.00	1.70			11.00	7.00																	286.12
Texas	10.50	25.00	12.50	6.50	5.50	4.50	8.00	6.00	5.50	3.50	1.00	2.00	9.50	4.50																	105.50
Westmoreland	222.00	1068.00	310.00	121.00	121.00	117.00	57.00	273.00	188.00	18.00			29.00	27.00																	2551.00
Wheeling	128.00	555.00	144.00	58.00	123.00	32.00	17.00	57.00	31.00	29.00	5.00		18.00	30.00	10.00																1237.00
Wisconsin	108.00		109.00	37.00	55.00	23.00	50.00	36.00	36.00	10.00	10.00	4.00	8.00	30.00																	516.00
Xenia	205.00	87.00	141.00	63.00	77.00	38.00	50.00	90.00	42.00	22.00	10.00	2.00	21.00	33.00	2.00																885.00
Warm Springs Cong.	10.00		10.00	10.00	10.00																										40.00
Cochranton Cong.		165.00																													165.00
First Los Angeles Cong.		140.00																													140.00
Mr.&Mrs. Archie Morrison		400.00																													400.00
W. M. S., N. Wil't'n Cong.		400.00																													400.00
North Bend Cong.		350.00																													350.00
Roch't'r, N.Y. Cong. & S.S.		66.70																													66.70
Washington, Ia., Cong.		150.00																													150.00
W. E. Presbyterian Cong.		70.00																													70.00
Frenchburg Cong.			633.74																												633.74
Prairie Mission					150.00																										150.00
Duke Endowment					3663.00																										3663.00
McAuley Payment																															15.00
Parsonage Repayments						2230.49																									2230.49
Returned on Loan Invest.																															7600.00
Annuities																															3600.00
Investment Income																															8577.14
Est. Mrs.M.M.Nelson, dec'd																															29.26
Individuals, Classes, etc.	90.00		2.00	3.00	2.00					.50					5.00																102.50
TOTAL	10070.52	19503.55	8246.74	3087.50	7977.50	4276.99	2720.27	5336.30	2619.50	1023.32	595.00	204.00	178.00	994.65	1538.50	5.00	154.40	19823.40	88355.14												

Mrs. J. B. Hill, Treas., 1531 Denniston Ave., Pittsburgh, Pa.

PARSONAGE RECEIPTS

From March 28 to April 13, 1931

3rd St. Louis, Mo. final payment	$ 166.60
Russellton, Pa.	25.00
Boston, Pa.	222.00
Kenton, Ohio	75.33
Ingram, Pa.	277.50
Brooklyn, Cleveland, Ohio	82.40
Ross Community, Pittsburgh, Pa.	117.76
Warren, Ohio	116.00
Tulsa, Okla.	82.40
West View, Pa.	164.34
1st Wichita, Kansas	70.63
Olympia, Wash.	27.76
Morgan Hill, Calif.	49.95
Granger, Wash.	23.55
S. Omaha, Nebr.	41.63
DeWitt, Iowa	58.30
Grinnell, Iowa	69.38
Harmarville, Pa.	45.00
1st Akron, Ohio	149.00
Olathe, Colo.	15.00
Monroe, Iowa	166.52
3rd Rock Island, Ill.	33.22
Beaumont, Calif.	98.88
Oskaloosa, final payment	52.34
Total	$2230.49

MISCELLANEOUS GIFTS

From April 1 to 15, 1931

Women's Bible Class, Sewickley	$ 50.00
East Mansfield Sabbath School	6.00
Mrs. Jos. S. Lambie	10.00
W. W. Class, Aliquippa	8.00
King's Daughters' Class, Fowler	13.00
Rev. and Mrs. R. G. Smith	10.00
Julia Hopping	5.00
Total	$102.00

Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., S. Hills Br.
Pittsburgh, Pa.

PROHIBITION AND BIG BUSINESS

Emphasizing the efficacy of private prohibition of drink, enforced by employers in business and industry and aided by governmental prohibition of the liquor traffic, Henry Ford has replied to three questions put to him by Irving Fisher, Chairman of the Alcohol Information Committee. In the course of his remarks Mr. Ford said. "If the impossible should occur—I mean the return of the legalized liquor traffic—its first effect would be the wide-spread reduction of wages, due to the demoralization of labor which liquor always causes."

Mr. Ford concludes by expressing his conviction that "This present depression, falling as it does on a prohibition population, is going to result in more sober safeguards for the future than could have been possible had our people drunk their way through this experience."

Professor Fisher's questions were occasioned by Mr. Ford's recent statement that big business and not the government, eventually will be the greatest factor in prohibition enforcement and that the government, as Mr. Ford says, "must be back-stopped for complete control." The questions were as follows:

1. "Is not business, big and little, already the greatest factor in prohibition enforcement?

2. "Are not business and industry most helped in enforcement where there is government enforcement also?

3. "Are not sales of goods both for cash and on installment held up most successfully where the saloon, or its equivalent under whatsoever name, has been abolished?"

Mr. Ford answers the three questions as follows:

1. "I believe business, big and little, has more to do with prohibition enforcement today than any other agency. Business began to require sobriety before prohibition was thought possible. Railroads and industries found sober employees necessary to safe and profitable operation. Besides, those employers who were anxious to improve the conditions of their men by increasing their wages soon discovered that no business can afford to pay high wages to intemperate or drinking workers.

2. "Of course business has been vastly helped by the prohibition law in securing sobriety. The law gives us a weapon. We are no longer left to ourselves in trying to get decent conditions for families but have the support of the government. And if the officials appointed to enforce prohibition were more successful in their efforts, it would be of great benefit all around.

3. "No one questions the great inflow of goods into homes which were formerly bare because of liquor. No one questions the great increase in general business since prohibition came. The liquor business made money for a very few—took money and money-making ability from very many. But general business since prohibition has resulted in the kind of trade that benefits all who engage in it—producer and consumer."

WHY NOT SEND FOR THESE?

World Peace Stamps—1c each.

"World Peace Stamps", picturing a white dove hovering in a blue sky over the earth, to be used as seals on envelopes, have been issued by the Council of Women for Home Missions in its crusade against war, and the proceeds will be devoted to the Eva Clark Waid Memorial for World Peace. The income from the fund is to be used to help finance the peace activities of the Council. Mrs. D. E. Waid was one of the organizers of

the Council of Women for Home Missions in 1908 and at the time of her death was chairman of its Committee on International Relations, having held many other responsible positions on other boards. This is a simple and inexpensive way to voice one's longings for world peace and at the same time help the cause.

Leaflets—free for postage.

Alcohol and the Christian Life; The Canadian System; Is Beer Intoxicating?; Who Has the Right to Drink?; Why Vote?; This Cloud of Feminine Smoke; What Price Smoke?; Smoke Pleasure; Smoking and Health.

All of these supplies should be ordered from Literature Department, 904 Publication Building, Ninth St., Pittsburgh, Pa., and NOT FROM THE SECRETARY.

Tributes

MRS. H. W. LEECH

It has been the will of our Heavenly Father to call from our midst, on Sabbath December 28th, Mrs. Margaret Leech a beloved member of N. Buffalo W. M. S. (Chartiers Presbyterial) one who was always present at our meetings when health permitted. "We shall meet but we shall miss her", miss her pleasant greetings, her happy smile, her earnest prayers, and her helpful messages. Her work here is done, and she is enjoying her reward with her Savior and beloved ones in her "Eternal Home".

Mrs. Leech was a very dear Christian woman, always ready in her pleasing way to do what her hands found to do. She was prayerful and faithful, and loved her home and church. We shall miss her not only in the church but in the Sabbath School and W. M. S. In her passing she would have us remember the words "Abide with me, Fast falls the eventide".

May we cherish her memory and endeavor to follow her example of Godly living and faithful loving service.

Mrs. J. B. Maxwell,
Mrs. John Patterson,
Mrs. Arthur Reed.

MRS. ELLA BONE

We, the members of the Women's Missionary Society of the United Presbyterian Church of Canon City, Colorado, wish to pay this tribute of respect to the memory of Mrs. Ella Bone, who was called to her Heavenly Home, January 2, 1931.

She was loyal to the church and devoted to the Missionary Society. Her life of faithful service for the Master will be felt in the years to come.

We mourn her loss, but we rejoice in the thought that she is in the presence of Him Who doeth all things well, and that she has already heard His "Well done, good and faithful servant".

Miss Alice McMillan,
Mrs. Rachel Maddock,
Mrs. Mary E. Morris.

MRS. NANNIE J. McKITRICK

The Executive Officers of the Women's Presbyterial Missionary Society of Southern Illinois wish to offer this tribute of love and appreciation to the memory of Mrs. Nannie J. McKitrick who was called to her heavenly home on February 9, 1931. She passed away in Omaha, Nebraska, where she resided for many years.

Nannie McClay was born at Oakdale, Illinois, January 1, 1852. She was educated in Southern Illinois and in 1874 she married Rev. J. W. McKitrick, who was then pastor of the old Prosperity Church at Tilden. She was a zealous worker in all the activities of the congregation and called the first meeting at the Prosperity Church to plan for the organizing of the presbyterial.

Southern Illinois Presbyterial was organized in Sparta, September, 1879. Mrs. McKitrick served as the first President and was one of the great spiritual forces in this presbyterial.

Her contributions to the work of the Master were many and varied. The influence she wielded in Southern Illinois shall go on and on. Eternity alone will reveal the fruits of her sacrificial service. Her last visit here was to attend the Jubilee Convention which was held in Sparta, May 16, 1929. She was given a gold pin in appreciation of her services in this presbyterial. In response she made a talk and told many interesting facts about work here in early days. Her last words to the convention were, "The Way of the Cross Leads Home".

We extend our sincere sympathy to the relatives and friends.

"Blessed are the dead which die in the Lord from henceforth, Yea, saith the Spirit, that they may rest from their labors; and their works do follow them".—Rev. 14:13.

The Executive Committee,
Southern Illinois Presbyterial,
Mrs. T. H. Dunn, Secretary.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884 ..... Delhi

INDIA

Miss Emma Dean Anderson, 1881 ..... Gurdaspur
Miss Helen Artman, 1920 ..... Sialkot City
Miss Kathryn Beattie, 1920 ..... Sangla Hill
Miss Minnie Beatty, 1912 ..... Campbellpur
Miss Roma Beatty, 1909 Badomali, Sialkot District
Miss Hazel Bennett, 1908 ..... Gujranwala
Miss Rebecca Jean Black, 1921 ..... Sangla Hill
Miss Lois Boyd, 1918 ..... Sialkot
Miss Frances E. Brown, 1928 ..... Sargodha
Miss Theresa Brownlee, 1922 ..... Sialkot City
Miss Lois M. Buchanan, 1910 ..... Sialkot
Miss Evelyn Cathcart, 1925 ..... Sialkot
Miss Marie E. Cash, R. N., 1926 ..... Jhelum
Miss Henrietta Cowden, 1905 ..... Sialkot
Miss Laurella G. Dickson, 1897 ..... Sargodha
Miss Margaret Fehlman, 1913 ..... Lyallpur
Miss Betsy Fleming, 1913 ..... Pasrur
Miss Ella M. Gordon, 1893 ..... Campbellpur
Miss Vida J. Graham, 1922 ..... Pathankot
Miss Eva M. Hewitt, 1930 ..... Gujranwala
Miss Kate A. Hill, 1896 ..... Sargodha
Miss Zarra S. Hoon, 1921 ..... Rawalpindi
Miss Janette Howland, 1921 ..... Jhelum
Dr. Reba C. Hunsberger, 1921 ..... Sialkot City
Miss Flora Jameson, 1903 ..... Jhelum
Miss Mary Kyle, 1904 ..... Pasrur
Miss Olive Laing, 1912 ..... Pathankot
Miss Sara Jane Lamont, 1928 ..... Gurdaspur
Miss Mary A. Lawrence, 1893, ... Rawalpindi
Miss Mary F. Lincoln, R. N., 1920 ..... Sialkot
Miss Mary E. Logan, 1891 ..... Rawalpindi
Miss Eleanor W. Maconachie, 1909 ..... Pathankot
Miss Elizabeth McCahon, 1875 ..... Sialkot
Miss Lillian A. McConnell, 1902 ..... Lyallpur
Miss Rosa McCullough, 1879 ..... Gujranwala
Miss Jean Morrison, 1895 ..... Rawalpindi
Miss E. Josephine Martin, 1896 ..... Pathankot
Miss Mary R. Martin, 1890 ..... Shiekhupura
Miss Maudé Mitchell Miller, 1925 ..... Sheikhupura
Miss Henrietta Moore, 1898 ..... Abbottabad
Miss Sara A. Moore, 1917 ..... Gurdaspur
Miss Marian T. Peterson, 1930 ..... Gujranwala
Miss Willa Ramsey, 1921 ..... Pathankot
Dr. Faith W. Reed, 1926 ..... Sialkot City
Miss Louise Scott, 1916 ..... Gujranwala
Miss Rose Shereda, 1928 ..... Lyallpur
Dr. J. P. Simpson, 1902 ..... Jhelum
Miss Kate E. Spencer, 1918 ..... Sargodha
Miss Emma M. Stauffer, R. N., 1925 .....
.....Bhera, Sargodha District
Miss Vivian L. Trimble, 1921 ..... Gurdaspur
Miss Edna Ward, 1923 ..... Sargodha South
Miss Helen V. Weede, 1928 ..... Pasrur
Miss Georgia Wengert, 1920 ..... Sangla Hill
Dr. Maria White, 1886 ..... Pasrur
Miss Dora B. Whitely ,1911 ..... Pasrur
Miss Gertrude E. Zink. 1920 ..... Sangla Hill

NOW IN THIS COUNTRY

Miss Ruth I. Ardrey, 1924 .....
.....826 S. Ogden St., Denver, Colo.
Miss Nancy Hadley, 1904 .....
.....47 Prentiss St., Cambridge, Mass.
Miss Evva P. Hartig, R. N., 1924 .....
.....9 Beall St., Frostburg, Md.
Miss Esther Moyer, 1924 ....R. D. 1, Fombell, Pa.
Miss Margaret L. Murdoch, 1924 .....
.....R. D. 1, Cambridge, N. Y.
Miss Laura Reynolds, 1924 .....
.....100 Crosby Ave., Kenmore, N. Y.

EGYPT

Miss Mildred Allison, 1926 ..... Alexandria
Miss Ella M. Barnes, 1911 ..... Cairo
Miss Margaret Bell, 1901 ..... Fayoum
Miss Leota Cabeen, 1909 ..... Alexandria
Mrs. Mary K. Coventry, 1918 ..... Cairo
Miss Anna B. Criswell, 1905 ..... Assiut
Miss Mary F. Dawson, 1922 ..... Cairo
Miss Lucia Dwight, 1919 ..... Cairo
Mrs. Sara M. Eby, R. N., 1926 ..... Assiut
Miss Gudrun C. Estvad, 1925 ..... Cairo
Miss Davida Finney, 1914 ..... Assiut
Miss Minnehaha Finney, 1894 ..... Tanta
Miss Alta Grace French, 1925 ..... Cairo
Miss Elsie French, 1909 ..... Zagazig
Miss Martha Glass, 1921 ..... Luxor
Miss Eulalia D. Grether, 1929 ..... Cairo
Miss Rena Hogg, 1899 ..... Assiut
Miss May Holland, R. N., 1913 ..... Benha
Miss Elizabeth Kelsey, 1928 ..... Minia
Miss Lois D. Kingan, 1926 ..... Benha
Miss Lucy Lightowler, 1921 ..... Mansoura
Miss Lillian McClelland, 1923 ..... Cairo
Miss Jeanette McCrory, 1926 ..... Benha
Miss May E. McFarland, 1919 ..... Cairo
Miss Helen J. Martin, 1915 ..... Cairo
Miss E. Roxy Martin, 1901 ..... Cairo
Miss Dora Mason, 1918 ..... Assiut
Miss Sara B. Meloy, 1923 ..... Tanta
Miss Helen J. Noordewier, 1921 ..... Beni Suef
Miss Marion Paden, 1920 ..... Zagazig
Miss Frances M. Patton, 1922 ..... Mansoura
Miss Estelle Robertson, 1922 ..... Cairo
Mrs. Rachel Tracy Seiver, 1925 ..... Fayoum
Miss Edna B. Sherriff, 1920 ..... Alexandria
Miss Margaret A. Smith, 1872 ..... Cairo
Miss Nellie C. Smith, 1911 ..... Minia
Miss Jane C. Smith, 1922 ..... Cairo
Miss M. Frances Tait, 1925 ..... Tanta
Miss Anna Y. Thompson, 1871 ..... Cairo
Miss Mary L. Thompson, 1917 ..... Assiut
Miss Helen May Walker, 1930 ..... Cairo
Miss Laura B. Walker, 1904 ..... Luxor
Miss Ethel Weed, 1919 ..... Alexandria
Miss Ida B. Whiteside, 1913 ..... Luxor
Miss Esther W. Wilson, 1919 ..... Beni Suef
Miss Ruth Work, 1904 ..... Assiut
Miss Laura Wright, 1921 ..... Tanta

NOW IN THIS COUNTRY

Mrs. Ada A. Dunlap, 1926 .....
.....2100 Eye St., N. W., Wash., D. C.
Miss Alice Grimes, 1924 ..... Clayesville, Pa.
Miss Alfretta M. Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss Carol McMillan, 1906 .....
.....Care of T. R. Edmonds, Aledo, Ill.
Miss Venna R. Patterson, 1924, R. R. 1, Nampa, Id.
Miss Elizabeth S. White, 1924 .....
....2411 Osgood St., N. S., Pittsburgh, Pa.
Miss Ruth Mary Williamson, 1924 .....
.....31 West 3rd St., Greensburg, Pa.
Miss Margaret Work, 1924 .....Ft. Morgan, Colo.

SUDAN

Miss Una Cole, 1918 ..... Khartum North
Miss Esther Minta Ganter, 1928, ...Khartum North
Miss Ray Huffman, R. N., 1924 ..... Nasser
Miss Marguerite M. McClellan, 1926 ....Omdurman
Miss Mary Jane McKnight, 1922 ....Khartum North
Miss Ruth M. Parks, 1930 ..... Khartum North
Miss E. Verna Pillow, 1930 ..... Omdurman
Miss C. Blanche Soule, R. N. 1921 ..... Nasser
Miss Frances Turk. R. N. 1921 ..... Khartum North

NOW IN THIS COUNTRY

Miss Mary E. Cole, 1919, R. 2, Shannon City, Iowa
Miss Aulora R. McIntyre, 1919 ..... Lenox, Iowa

ETHIOPIA

Miss Edith C. Anderson, R. N., 1929 ..Addis Ababa
Miss Dora B. Arveson, R. N., 1930 ....Addis Ababa
Mrs. Agnes H. W. Bancroft, R. N., 1929
.....Addis Ababa
Miss Viola M. Bayne, R. N., 1924 ..... Gore
Miss Isabel Blair, 1922 ..... Soyo
Miss Mildred Kiemele, 1929, ... Addis Ababa
Miss Elizabeth McKibben, R. N., 1924 ..... Soyo
Mrs. Ruth L. Walker, 1923 ..... Gore
Miss Florence D. White, 1923 ..... Addis Ababa

NOW IN THIS COUNTRY

Miss Ruth C. Beatty, R. N., 1920 ....Reedsville, Pa.

HOME MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Rev. R. G. Smith .....Tama, Iowa
Rev. R. H. Barr .....Warmspring, Ore.
Rev. W. A. Matthews .....Simnasho, Ore.

CITY MISSIONS

Mrs. A. Caliandro, (Italians) 80, 29th St., ...West New York, N. J.
Mrs. Maude Morrison, (Aliens) .....Hickory, Pa.
Miss Gretta Ohman, ...R. D. 3, McDonald, Pa.
Mrs. Frank Lieske, (Aliens) .....Langeloth, Pa.
Mrs. Mary Ciancio, (Italians) 7609 Tioga St., ...Pittsburgh, Pa.
Miss Margaret Wissler, 120 S. 29th St., ...St. Joseph.... Mo.
Miss Elizabeth McMillan, 1609 Washington St., ...Denver, Colo.
Miss Ella Montgomery, Route 4, Mansfield, Ohio
Miss Jennie D. Nicol, 7501 S. Normandie Ave., Los Angeles, Calif.
Miss Sallie E. Dickey, 114 Kendall St., ...San Antonio, Texas
Miss Mildred Robb, 1345 Ocean Ave., ...San Francisco, Calif.
Mrs. Alice M. Maxon, 531 East Couch St., ...Portland, Ore.
Miss Margaret Heazlett, 1135 Hiland Ave., ...Coraopolis, Pa.
Mrs. Mary E. McLain, 1615 E. Fourth Ave., ...Olympia, Wash.

MOUNTAIN MISSIONS

Rev. and Mrs. Albert S. Work .....Frenchburg, Ky.
Prof. and Mrs. Merle McDowell, ...Frenchburg, Ky.
Prof. Frank Wylie .....Frenchburg, Ky.
Prof. Wallace White .....Frenchburg, Ky.
Miss Esther Mitchell, M. D. .....Frenchburg, Ky.
Miss Martha Baird, ...Frenchburg, Ky.
Miss Lou Berryhill, ...Frenchburg, Ky.
Miss Sara Conrad, ...Frenchburg, Ky.
Miss Genevera Jamieson, ...Frenchburg, Ky.
Miss Thelma Porter, ...Frenchburg, Ky.
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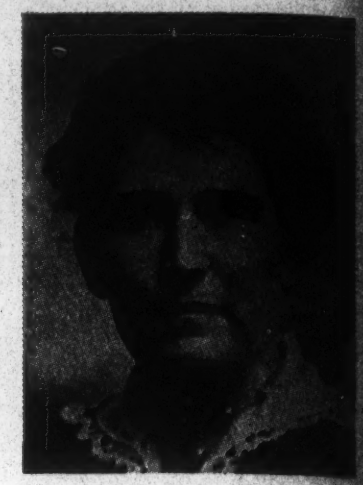

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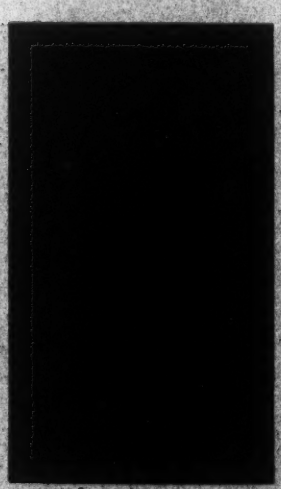

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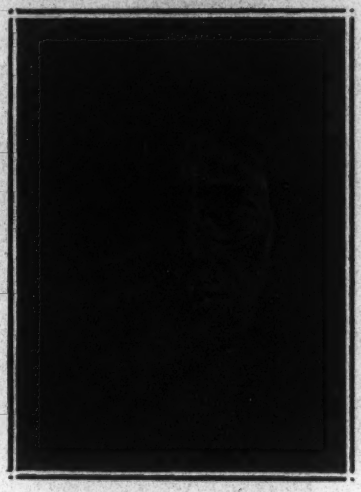

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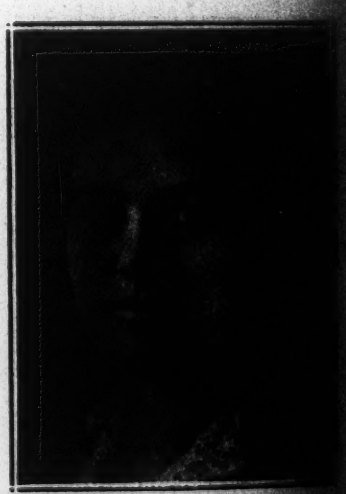

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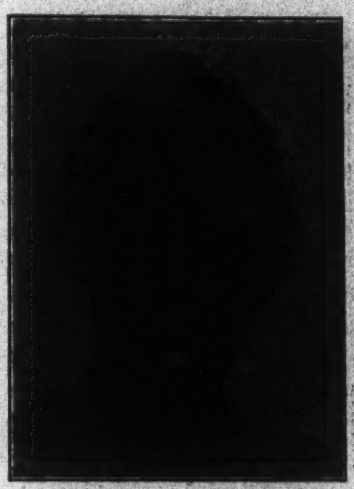

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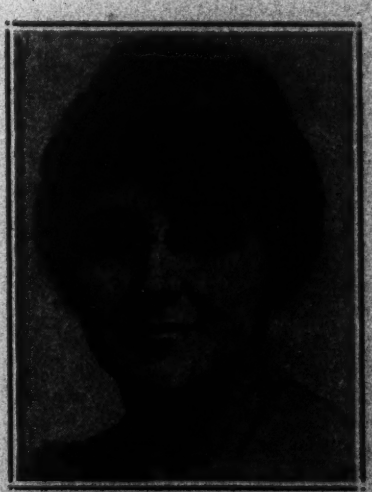

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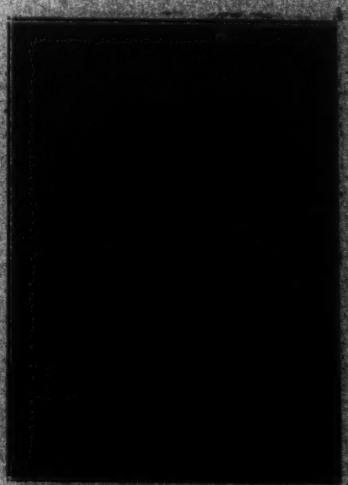

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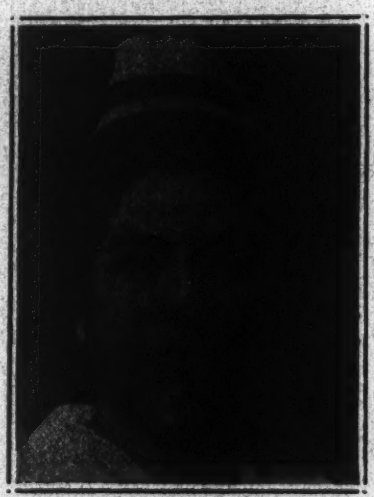

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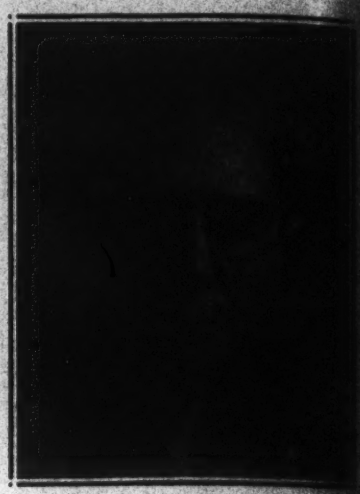

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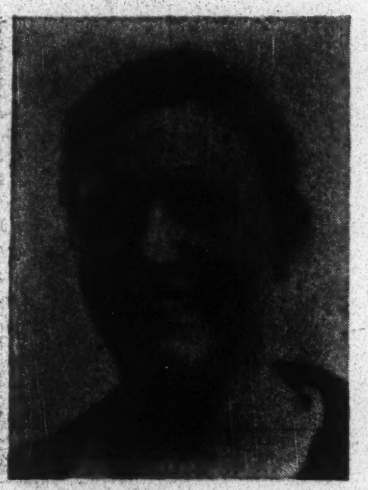

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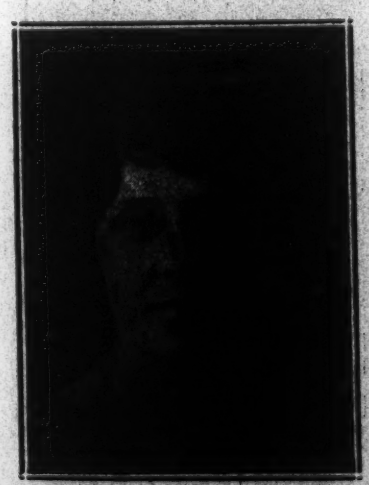

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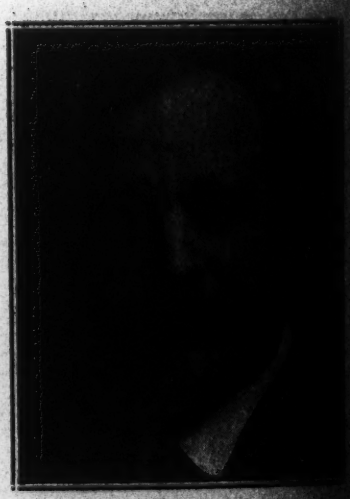

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FACULTY OF FRENCHBURG, KY., SCHOOL—1930

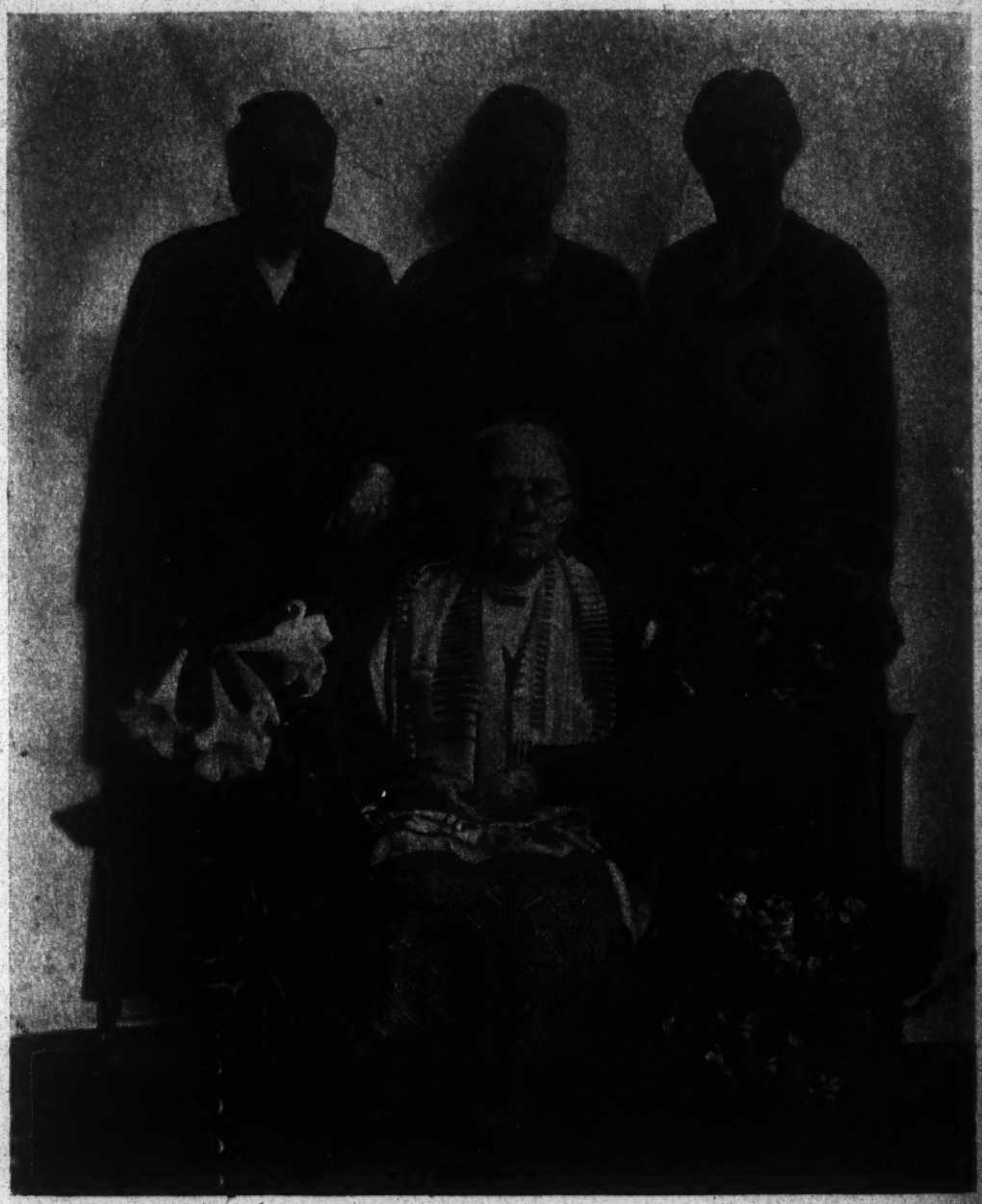
First row (left to right)—Mr. Work, Mrs. Work, Miss Campbell, Mrs. Pollock, Miss Conrad, Miss Sutton. Second row—Miss Porter, Miss Wright, Mrs. McDowell, Mr. McDowell, Miss Margaret Beveridge, Dr. Mitchell. Third row—Miss Waddle, Miss McIlrath, Mr. Wiley, Mr. Ralston. Not in picture—Miss Mae Beveridge.

FACULTY OF EZEL, KENTUCKY, SCHOOL

Standing—left to right: Mrs. Gilley, Mrs. Davis, Mr. Williams, Miss Grant, Miss Eastwood, Miss Work, Mr. Davis, Miss Mattson, Mr. Myers.

Sitting—Miss Towle, Miss Stevenson, Mrs. Myers.

Cut furnished from Mrs. George Moore Memorial Fund.



THE FOUR SENIOR MISSIONARIES IN CAIRO, EGYPT

Standing: Miss Anna Y. Thompson, Miss Ella O. Barnes, Mrs. Mary Coventry. Sitting: Miss Margaret Smith, who has given 59 years of beautiful service to the girls and women of Egypt. The "party" was held in honor of Miss Smith who has retired from active service and has come to America to spend her sunset days in sunny California.
Cut furnished from Mrs. George Moore Memorial Fund.

A Little Time Apart

TUESDAY 10 A. M.

"Come ye yourselves apart and rest awhile"

KEEP THY HEART

A lady in India once got a letter from a boy in which he said, "I know that you are too busy fighting wild animals to answer this letter." The lady was a gentle little woman and the thought of her killing wild beasts was quite amusing. She had to tell the boy that she never saw a wild animal in North India. In fact, the only wild animals that most of our missionaries encounter are those in steel cages at the zoo.

But if missionaries have little to do with ferocious beasts they certainly do wage a warfare against the perilous mosquito and still smaller animal life. Big animals can be locked up in cages but there are so many billions of these small enemies of man that the missionary has to build a cage for himself of window-screening and mosquito netting. In spite of great care many fall prey to the tiny beasts. A sure thing it is that far more missionaries are sent home victims of mosquito bites than the mauling of tigers.

Now once there was a man who lived in the safe, temperate zone of civilized respectability. He took care never to enter the jungles of sin where he knew wild beasts abound. Of course, there were a few fierce animals where he lived, murderous tigers, thieving leopards, lions of arson, disgusting snakes of sin, but these were well caged by the strong bars of Fear of the Law. Even the semi-wild animals that the law saw fit to ignore were fenced about by Public Opinion. He shrank from the scorn of his friends and the poor opinion of the world so he was comparatively safe from those wild-cats, backbiting, cruelty, drunkenness, rudeness, open selfishness.

Yes, by using ordinary precautions this respectable gentleman lived an honored life, surrounded by the approbation and favor of man.

But God looketh upon the heart. One day, turning upon himself a powerful microscope, the Word of God, this man discovered lurking in him the deadly parasites, Envy and Love of Money. Although God warned him about them, "The love of money is the root of all evil", and "Walk honestly, not in strife and envying", the man was not much concerned. He thought his fellowmen would not discover these germs, and by putting his microscope up on the shelf he was able to forget about them himself.

Of course in natural life, the world, with the exception of a scientist or two, expects a mosquito to remain a mosquito, but to the horror of this man, those microbes, Envy and the Love of Money changed overnight into frightful man-eating tigers of Hate. At the same time several tigers at the Fear-of-the-Law zoo broke out of their cages, and this poor man, beset on every side by wild beasts, and realizing that the Law is not always a protection, and that man was not strong enough to save him, cried in his terror, "O, wretched man that I am. What shall I do to be saved!"

I am glad to tell you that just in time, he remembered that there was One who had power to destroy wild beasts, and he called on Him. This One took the sword of the Spirit and rid the place of every fierce animal. Then at the request of the trembling man He took a powerful cleansing agent, His own blood, and cleansed that man's heart of every lurking germ. Also, lest there should ever be a return of such a near-tragedy, He told him to "Watch and Pray", to "put on the whole armor of God that ye may be able to withstand the wiles of the devil", and above all, to "Keep thy heart with all diligence for out of it are the issues of life." Then after telling him to make this daily prayer, "Cleanse thou me from secret faults", He left him with the ninety-first psalm as a charm to keep him from distress or worry about his safety.

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